

MAY BE LOANED

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FEDERAL COUNCIL BULLETIN



Vol. XI, No. 1

January, 1928



Charles E. Jefferson

Meets and Vanquishes the Intrenched Idea That War
Is Inevitable

Henry Sloane Coffin

Presents a Vigorous Analysis of the Function Which
the Church Must Perform Today

Gilbert P. Symons

Discusses the Spiritual Meaning of Christian
Social Service

Rufus M. Jones

Considers the Price That Christians Must Pay if They Are
to Be the World's Peacemakers

News of What the Churches are Doing
Together

A JOURNAL OF
INTERCHURCH COOPERATION

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Foreign Missions Conference, Annual Meeting-----	Atlantic City, N. J.-----	Jan. 10-13
Conference on the Cause and Cure of War-----	Washington, D. C.-----	Jan. 15-19
Joint Conference on Church Comity-----	Cleveland, Ohio-----	Jan. 20-22
Federal Council of the Churches, Executive Committee-----	Cleveland, Ohio-----	Jan. 23-24
Home Missions Council, Annual Meeting-----	Cleveland, Ohio-----	Jan. 23-24
Council of Women for Home Missions-----	Cleveland, Ohio-----	Jan. 23-24
International Council of Religious Education-----	Chicago, Ill. -----	Feb. 8-16
Federal Council of the Churches, Administrative Committee	New York, N. Y.-----	Feb. 24
Department of Superintendence, National Education Association -----	Boston, Mass. -----	Feb. 25-Mar. 1
Religious Education Association-----	Philadelphia, Pa. -----	Mar. 6-9
International Missionary Council -----	Jerusalem -----	Mar. 24-Apr. 8
International Convention of Disciples of Christ-----	Columbus, Ohio -----	Apr. 17-22
African Methodist Episcopal Church-----	Chicago, Ill. -----	May —
General Conference, Methodist Episcopal Church-----	Kansas City, Mo. -----	May 1—
African M. E. Zion Church-----	St. Louis, Mo. -----	May 2 —
General Conference Methodist Protestant Church -----	Baltimore, Md. -----	May 16—
Southern Baptist Convention-----	Chattanooga, Tenn. -----	May 16-20
General Assembly of the Presbyterian Church, U. S.-----	Atlanta, Ga. -----	May 17—
General Assembly of the United Presbyterian Church-----	St. Louis, Mo.-----	May 23—
General Assembly of the Presbyterian Church in the U. S. A. -----	Tulsa, Okla. -----	May 24-31
Northern Baptist Convention-----	Detroit, Mich. -----	June 16-21
Baptist World Alliance Congress-----	Toronto, Canada -----	June 23-29
National Education Association -----	Minneapolis, Minn. -----	July 1-6
World's Sunday School Association Convention-----	Los Angeles, Cal. -----	July 11-18
General Conference of the Seventh Day Baptist Churches-----	Riverside, Calif. -----	July 23-30
Quadrennial National Convention, Evangelical League, Evangelical Synod -----	Milwaukee, Wis. -----	Aug. 7-12
National Association of Workers Among Colored People-----	Winston-Salem, N. C. -----	Aug. 14-19
National Baptist Convention -----	Louisville, Ky. -----	Sept. 4-10
Biennial National Convention, Evangelical Brotherhood, Evangelical Synod -----	Indianapolis, Ind. -----	Sept. 16-19
Convention of the United Lutheran Church-----	Erie, Pa. -----	Oct. 9—
General Convention of the Protestant Episcopal Church-----	Washington, D. C. -----	Oct. 10—

FEDERAL COUNCIL BULLETIN

A Journal of Religious Cooperation and Interchurch Activities

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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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Vol. XI, No. 1

JANUARY, 1928

EDITORIALS

For the New Year

Lord of all new life,
We pray thee for this new year,
That in it we may be renewed in thine
own life,
And walk through it in thine own com-
panionship.

We pray thee for new freedom of spirit,
New zeal in thy service, new forgetful-
ness of ourselves

New power to forsake the lower path,
And to climb ever upward to the heights.

We pray thee for a new breaking down
of barriers this year,
Between man and man, race and race,
nation and nation.

We pray thee for a new thinning of the
obscurity
Which hides thee from the dim eyes
of men.

O Father, in this new year
Lift us out of this stagnant morass of
delusion,
Where we are choked in the muddy
depths,
Content with an existence which is one
long death.

Lift us out and away into the clear glory
of thy presence
Where the darkness is cleansed from
our eyes,
Our form is changed, and whilst still
dwelling in the flesh—

We meet thee, day by day, face to face,
in Eternity.

From "A Book of Prayers," written for use in an
Indian College, by J. S. Hoyland.

Light from the East

In the rise of the new united church
of Christ in China a fresh and thrilling
chapter has been written, even since
the events recorded in the last issue of
the *Bulletin*. According to a dispatch
from China, the churches of the English
Baptist mission have now definitely
voted to enter into the union already
consummated by the Congregationalist,
Presbyterian and Reformed bodies.

This is the first time, it is announced,
that such a step has ever been taken by
a Baptist body. It is a most heartening
sign of the dawn of larger unity.

We Christians of the West have been
accustomed to think of ourselves as the
teachers of the Chinese Christians. Ap-
parently there is much that we may
learn from them.

A Tonic for the Discouraged

Are you feeling a bit disheartened
about the slow progress that seems to be
made in the movement for larger Chris-
tian unity?

If so, you should have been at a con-
ference of theological students that met
in Detroit, December 27-28, under the
auspices of the Student Department of
the Y. M. C. A. Three hundred and
twenty-five young men—and a few

young women, we were happy to note—from ninety different theological seminaries came together to consider, as the sole topic, "Toward a More United Church." And these ministers of tomorrow, more than any other widely representative group that we have seen, were enthusiastic over the vision which this theme opened before them. Many of them when they came knew almost nothing of the progress that has already been achieved—there were those who had hardly heard of Stockholm or Lausanne and barely knew that there is a Federal Council of the Churches—but the warm response that they made to every presentation of what is now being done cooperatively and of the larger possibilities of the future was unmistakable and unforgettable.

In some of the seminaries hitherto indifferent to problems of Christian unity, there should be, as a result of this conference, a ferment of interest which will no longer permit a denominational school to feel that it has adequately trained any student for the ministry until it has helped him to appreciate other types of Christian experience than his own and to cooperate constructively in his own community with all other churches in the whole range of common tasks.

The members of this conference—unlike too many others—were not content to talk of some Utopia generations hence. They wanted to know what practicable things they could do now, in the pastorates to which they are going, to bring the dream of unity down from the clouds and root it in solid earth.

"Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not nor faileth,
And as things have been they remain.

"For while the tired waves, vainly
breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets
making,
Comes silent, flooding in, the main."

Truth Crushed to Earth Rises Again

Several recent happenings indicate that, although many people may be for a time misled by attempts to discredit forward-looking organizations which work for peace and other worthy ends, the truth in the long run is recognized.

"The Houghton Line," the publication of a commercial organization, which made sweeping attacks upon the Federal Council of Churches for alleged lack of patriotism, prints in its December issue a statement correcting previous utterances.

One of the leading agencies which gave wide circulation in mimeographed form to the discredited articles in the ephemeral magazine "Patches" has made a statement repudiating them.

The Japanese Embassy, in response to a definite inquiry, declares there is no foundation for the rumor, which was diligently circulated by Mr. Hearst's newspapers, to the effect that the Japanese government was unsympathetic with the attitude of the Federal Council of the Churches toward discrimination against Orientals in our immigration policy.

All of which suggests that it is well not to take at face value everything which one may read.

Looking Ahead to 1928

The opening of a new year is an opportune time for attempting a forecast of some of the points of view which readers of the **Bulletin** may expect to see set forth in its columns. And since the best light for the path ahead shines out of the past, we describe our future outlook by trying to summarize some of the positions to which the experience of church cooperation has thus far led.

First of all, we stand solidly on the great Christian convictions which underlie the whole life of the Church and which our churches hold in common. Our foundation is the historic faith of the great communions which

comprise the Federal Council and which are one in their loyalty to Jesus Christ as Divine Lord and Savior. Personal faith in God and personal discipleship to Christ is the key to all we try to say and do.

Secondly, we stand for the unity of the Christian forces in the community, in the nation, and in the world. Profoundly convinced that underneath all our various divergencies there is an essential solidarity, resting on our devotion to one Lord and Savior, we lay insistent emphasis upon the necessity for the churches to give outward expression to their inner unity by practical co-operation.

Thirdly, we aim to cultivate friendship and goodwill toward all religious groups. While concentrating primary attention on securing close cooperation among the Protestant communions which comprise the official membership of the Federal Council, we covet relations of mutual helpfulness with other bodies, whenever common interests and objectives appear. The spirit of intolerance we shun like a plague.

Fourthly, we stand resolutely for bringing the Gospel of Christ to bear effectively on the whole life of the world. We try to express the collective attitude of the Churches on the great ethical issues of our day. We bear steadily in mind the purpose of the Federal Council, as set forth in its constitution, "to secure a larger combined influence for the churches in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ to every relation of human life."

Not simply the home and the Church and the school, but the marketplace, the factory, and the assemblies of the nations we treat as realms in which His way of life is to be explored. We hold His law of love to be as binding upon nations as upon individuals, upon employers' associations and labor unions as upon John Smith and Richard Jones.

We are not content merely to repeat "general principles"—we desire to discover what our "general principles" mean when we are face to face with concrete situations. For the Church to confine its thinking to general principles and give no guiding help in specific cases, is to leave the rank and file of its members uninformed and their consciences unsensitized on the more complex moral problems. The result all too often has been an ironical situation in which Sir John Bowring, as a church member, could write "In the Cross of Christ I Glory" while, as a British diplomat, he was laboring to legalize the opium traffic in China.

Fifthly, we strive incessantly to cultivate a sense of world-citizenship, a Christian world-mindedness. Steadfastly loyal to our own nation, we are committed to a higher patriotism than the aggressive and selfish nationalism which has often masqueraded under a patriotic mantle. We think of our own nation never in isolation, always as a member of a family of nations meant to live together in mutual helpfulness. We seek to cultivate a sympathetic appreciation of other peoples. We hope to have a part in the creation of a public opinion which will destroy the war-system, root and branch, build up constructive agencies for establishing justice and security and thus make bristling armaments a thing of the past.

Sixthly, we hold up the ideal of the Church's becoming more consciously a universal fellowship. No greater tragedy ever befell the Church than the breakdown of its sense of oneness throughout the world. The Church, from its origin and inner genius, must always be something more than a merely national body. It is the company of those in every land who find in God their one Father, in Christ their one Lord and Savior, in all men their brothers. In the early days of Christianity, the universal character of the Church was unmistakable. In Paul it came to such clear con-

sciousness that he saw all "walls of partition" broken down. In his memorable words, describing his own experience of fellowship with Christ and the resulting fellowship with the Gentile, "He has made both of us a unity and destroyed the barriers which kept us apart."

Split up into isolated national churches, beset by racial prejudice and arrogance, this ideal of the world-wide oneness of the disciples of Christ has at times been well nigh lost. Today a new hope dawns—that across the yawning chasms of race and nation we may yet attain to an unbreakable fellowship. To the strengthening of the foundations of that hope we would rejoice to make such modest contribution as we can.

What Keeps the Churches Apart?

"What is it that keeps us apart? Why do the Churches belonging to the Presbyterian family not get together? . . .

"Dr. Ralph W. Sockman, one of the leading Methodist ministers in New York, puts the matter very bluntly. Speaking of the disappointment that the Lausanne Conference did not get any farther, he says: "I should like to see a commission of leaders of each of our denominations sit down separately and draw up a list of the unique contributions which they believe their communion makes to the religious program of the Church of Christ. Then I should like to see those lists laid side by side, in order that we might reveal to ourselves how many of our so-called reasons for separate existences would cancel out. Thus we would discover that it is not so much doctrinal emphasis but denominational machines which keep us apart." Is the eminent Methodist leader right in this statement? Is he not right?"

United Presbyterian, Nov. 3, 1927.

Viewed by a Friendly Reporter

"The dinner (of the Federal Council's Research Department) brought to-

gether social workers, educators, students and other 'interested laymen' as well as churchmen. A dozen ten-minute speeches indicated the broad interests and activities of the department. New techniques of industrial research, the Western Maryland strike, interracial understanding, the relation between ideals and habits, workers' education in Passaic, world peace, ways of making the department's studies more widely available—the list of themes would have surprised and possibly scandalized an American minister fifty years ago as suitable subjects for a 'church meeting.'

"The occasion was significant as a statement of the program of work of an important group within the modern Protestant church. It was also important in revealing this group's emphasis upon understanding—upon factual knowledge, careful study, unprejudiced conclusions, in meeting some of the immediate problems of the going world."

The Survey, December 15, 1927.

When Religion and Drama Join Hands

"Drama, in the early period of its development, was looked upon as the natural ally of religion. It is quite fitting, therefore, that the Church and Drama Association, at its recent dinner conference in New York City, should launch a nation-wide movement for the cultivation of a fuller understanding and a deeper appreciation of the cultural and moral values inherent in dramatic art.

"One may see here the employment of educational processes for the solution of one of today's outstanding social problems. Commendation of good plays, rather than condemnation of inferior plays, is to be the policy of this association. Here is a sane and constructive program. This enterprise gives credit where credit is due, and by a positive and unhesitant approval of the finer and more worthy elements of dramatic art, it may be expected to improve the general tone of both stage and screen."

Christian Science Monitor.

Call to Penitence and Prayer on Lynching

A SUMMONS to church people to penitence and prayer to free our nation from the evils of lynching and mob violence has been issued by the Federal Council of the Churches through its Commission on Race Relations. The day chosen for this observance is February 12, known as Race Relations Sunday.

"Lynching is a crime which leaves its stain upon us all," the call declares. "Any community that flouts the dignity of the law and courts of justice opens the way to the violent rule of the mob throughout the nation. It assaults the very ideals upon which our civilization is dependent. A nation's penitence and prayer must be summoned both to check the lynching evil and to build up deeper respect for the processes of justice and new sympathetic understanding among all the people. In the attitude of penitence and the atmosphere of prayer the best things come forth."

"The sobering fact that more than four thousand people have been victims of lynching in our country has filled all people of goodwill with a sense of horror and shame," states the call. "That mob violence should have continued through the years, so that in 1926 there were as many as 30 persons lynched in the United States, is so flagrantly opposed to the progress of right and brotherhood that all who are committed to the way of Christ are asked to observe a day of penitence and prayer that our American nation may be purged of this blot upon our civilization."

The call, continuing, urges national confession before God for "our failure to act on the belief that we are all 'of one blood' and have one Father," for "the callous indifference and silence we have shown in the face of monstrous wrong, thereby ourselves becoming guilty in the sight of God and man," and for "our false sense of racial superiority and all the heartless attitudes that accompany it."

The statement suggests as grounds for thanksgiving "the new sense of the unity of the whole human family to which our generation is coming," and "a deepening sensitiveness of conscience with reference to all discrimination against any of our fellows because of race or class." America should also be thankful, it is suggested, "for all public officers who courageously defend the majesty of law and orderly government, who faithfully protect those for whom they are responsible, and who resolutely do their duty even in the face of danger and death."

The call urges prayer that "all arrogant self-assertion, all prejudice and suspicion, all attitudes that make for strife, may be purged away" and that "the life and liberty of all the people may be held sacred and secure." It pleads that "a deepened sense of the Divine Fatherhood and consequently of our human brotherhood may be born in all the people," and that "we may have fearlessness in facing entrenched wrongs and unflagging energy in striving for a social order permeated by the spirit of love and fellowship."

"The sin and evil of mob violence in America has become a burden upon our conscience, a stain upon our national honor, and a menace to our law and order," said Dr. George E. Haynes, secretary of the Federal Council's Commission on Race Relations, in discussing the national conditions which have led to the issuance of the call to prayer, the need for which was stressed by the Commission on Interracial Cooperation.

"In the 45 years ending with 1926, American mobs lynched 4,551 persons, about three-fourths of whom were Negroes, about ninety-one of whom were women. Only four states—Massachusetts, New Hampshire, Rhode Island and Vermont—have never had a recorded lynching. In 1922 there were 57 victims of lynching mobs in the United States; in 1923 there were 33; in 1924 and 1925 there were 16 each year; in 1926 there were 30, and in 1927 to November 15 there were 14 victims, two of them burned at the stake," stated Dr. Haynes.

"Actual or attempted assault upon women, which many people think the sole cause of lynchings, was alleged in less than one-fourth of the cases and proven in the courts in none," he said.

"Every lynching that occurs is an indictment of Christianity before the world," he declared. "American lynchings, according to the testimony of missionaries abroad, are doing much to hinder and discredit mission work."

A pamphlet of suggestions for the observance of Race Relations Sunday has been prepared.

MASSACHUSETTS' 25TH ANNIVERSARY

The twenty-fifth anniversary of the Massachusetts Federation of Churches, held at the end of November, was a notable event in the religious life of that state and a landmark in the whole movement for federated Christianity. The progress of the forward-looking program in Massachusetts has been due chiefly to the leadership of Rev. E. Tallmadge Root.

A Church Dares to Die

AT a meeting of the Ministerial Association of Middletown, N. Y., December 8, Rev. Charles E. Vermilya, Secretary of the New York State Council of Churches, in stressing interdenominational cooperation as a means through which the churches may make their service and influence more effective in every community, called attention to the spirit of a church in Hartford, Connecticut, as an evidence of a new day. He said:

"In the southwest section of Hartford there is a denominational community church. It was an attempt to unite the Christian forces of that section in a common endeavor. Under such an arrangement adequate support needed to provide equipment and leadership was possible. For a while all went well. No other organization sought to divide the field. Finally another church was built in the face of some peaceful opposition. Recently a third denomination through its offices declared its intention of erecting a church in the same general vicinity.

"The Community Church has protested in the interest of unity and efficiency with no apparent success. The test of their sincerity is shown in the following proposal made through the pastor to those projecting the competing organization:

"We regret the possibility of the establishment of another Christian church in this community. We believe that you are our brothers in the one great Church of God and that in His sight the differences between us are of no material consequence. We also believe that in this community one church can far better serve the interests of God and men than several churches. While we were first on the field, we are not concerned with maintaining the rights of our institution, but stand ready to sacrifice it for the sake of the Kingdom of God. We cordially invite you to join with us in the formation of one church. We hope and pray that this may be your decision. But we also want you to know that we are so concerned for unity that, should you not accept our invitation and should you decide to build a church in this district, we propose to disband our church and urge all our members to join with you rather than see the work of the Kingdom of God hindered by the existence here of too many churches. We stand ready to make this sacrifice and venture of faith trusting in the Christ who said, "He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

"In addressing his congregation regarding the situation the pastor, Rev. Ralph H. Rowse, said: 'What the outcome of this will be for you and

me no man can prove. It means the decision to make a great sacrifice and to enter upon a great adventure for the ideal for which we have worked here for over six years. We love Broadview. But we face this question, Is our love for Broadview a selfish love, or are we ready, if required, to lay the church we love upon the altar of sacrifice in the interests of the cause for which our Master was one day crucified? And are we ready, if need be, to sail out like the discoverers of the new world, believing that we shall find and possibly lead the way to a world undivided by needless sectarian differences?'"

MISREPRESENTATION OF JAPAN'S ATTITUDE

A dispatch sent out a few weeks ago by the International News Service, and printed in various publications, quoted the Japanese Consul General in New York and the Japanese Ambassador in Washington as having sent word to the Federal Council of the Churches that the Japanese Government does not look with favor upon any agitation seeking to create sentiment in this country for modification of the existing restrictions against immigration from Japan.

Inquiry at the Japanese Embassy has brought the following information: "In reply, I am glad to be able to assure you that this Embassy has always followed with appreciation the efforts made by the Federal Council of Churches for the promotion of international justice and goodwill, and, as you know, it has in no instance interfered with its activities. In any event, neither this Embassy nor the Japanese Consulate General in New York has ever advised the Federal Council along the lines referred to in the quotation from the *Washington Times*."

This disposes effectually of a false allegation carried widely over the country, and illustrates the danger of accepting at face value any statements made in newspapers which chronically show an unsympathetic attitude toward other nations.

RELIABLE INFORMATION ON PROHIBITION

The issue of the *Information Service* for December 23 was devoted to a review of "Current Literature on Prohibition." The document is a most discriminating and illuminating analysis of all the more important books which have appeared during the last year upon the question of prohibition. Special attention is given to Professor Feldman's "Prohibition—Its Industrial and Economic Aspects." (Appleton & Co.)

Federal Council's Executive Committee to Meet in Cleveland

THE Annual Meeting of the Executive Committee of the Federal Council of the Churches, to be held in the Old Stone Church, Cleveland, Ohio, January 23 and 24, is assuming much greater significance this year because of the decision to organize the whole program around concrete recommendations as to policies and programs in the various departments of the Federal Council's work for 1928.

The reports from the various departments of the Council, reviewing their past year's work, will be presented in printed form instead of orally. In the place of statements by the several secretaries there will be one address by Dr. John A. Marquis, the Chairman of the Federal Council's Administrative Committee, on a review of the year, designed to interpret the outstanding achievements and developments of the last twelve months.

On Monday evening, January 23, there will be a joint session with the Home Missions Council and the Council of Women for Home Missions, addresses being delivered by Dr. Ozora S. Davis, President of the Chicago Theological

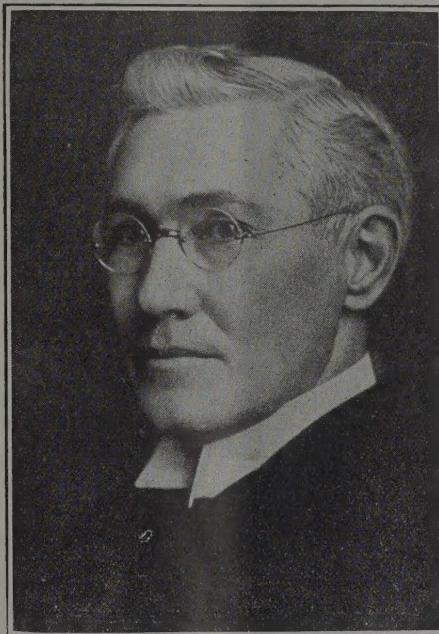
Seminary and Moderator of the National Council of the Congregational Churches, and Miss Anna Belle Stewart, Director of the Pattie C. Stockdale Memorial School, Colcord, West Virginia. Bishop John M. Moore will be the presiding officer. This session will have special significance as marking the new relationship between the Federal Council and the home mission agencies, the three bodies having been housed under the same roof and having worked under a common plan since the first of last April.

The four day-time sessions of the Executive Committee will be wholly of a business character, designed to reach a common mind among the representatives of the various

denominations on the recommendations which will be presented concerning plans for the coming year.

Special attention is to be given to the element of worship. On each day the hour from twelve to twelve-thirty will be set aside for a period of worship.

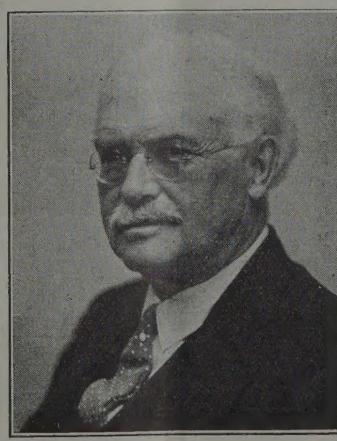
The Home Missions Council and the Council of Women for Home Missions will be holding their sessions in Cleveland at the same time.



BISHOP JOHN M. MOORE
Chairman, Federal Council's Executive Committee



MRS. JOHN FERGUSON
President, Council of Women for
Home Missions



DR. OZORA S. DAVIS
Moderator, National Council of Congregational Churches



DR. CHARLES L. WHITE
President, Home Missions
Council

Conference on Comity

As already announced, a Conference on Church Comity will be held under the joint auspices of the Federal Council, the Home Missions Council and the Council of Women for Home Missions, in Cleveland, preceding the annual meetings of the three bodies. Most careful preparation has been made for this gathering, including the assembling of a body of facts concerning present conditions on the field, which it is believed will be most revealing as to the need for a great advance in comity agreements among

the Protestant churches. The program will be as printed in the BULLETIN last month.

The Federated Churches of Cleveland, Rev. Edward R. Wright, Secretary, is serving as general host for all these meetings and is arranging for a city-wide presentation of the Christian co-operative movement in the pulpits on Sunday, January 22. The Federated Churches of Cleveland is also arranging for a great mass meeting on Sunday afternoon, to be held in the Euclid Avenue Baptist Church and to be addressed by Dr. S. Parkes Cadman and Bishop William F. McDowell.

Renunciation of War Studied by Church Leaders

THE annual meeting of the Commission on International Justice and Goodwill was held at 600 Lexington Avenue, New York, on December 8, 1927.

Most of the day was given to a consideration of various phases of the movement for the outlawry of war. Dr. C. C. Morrison, Editor of the *Christian Century*, interpreted the significance of the plan sponsored by the American Committee on the Outlawry of War. Rev. F. Ernest Johnson, Executive Secretary of the Federal Council's Department of Research and Education, emphasized the importance of carrying on the campaign against war on all fronts, summarizing a four-fold attack as follows:

1. More attention to the economic causes of war, with special reference to the dangers arising from the present-day revival of policies of imperialism on a large scale, together with a struggle of industrial nations for raw materials and markets. Unless some sort of moral control of this situation can be found, Mr. Johnson held, war is still on the horizon, no matter whether it is "outlawed" or not.

2. The development of a larger measure of international government, including both administrative and judicial procedures. The type of conference and resultant understanding which is being developed at Geneva was put forward as the very stuff out of which lasting peace is made.

3. The development of better attitudes of mind through increasing international contacts and acquaintance, and especially the fostering of new concepts of patriotism.

4. A moral attack upon the legitimacy of war in international relations—the emphasis which is central in the outlawry movement.

Dr. Stephen P. Duggan, Director of the Institute of International Education, discussed fac-

tors in American history which have to be considered in the attempt to bring about the acceptance of the principle of arbitration by the United States.

Dr. James T. Shotwell, of the Carnegie Foundation for International Peace, laid emphasis upon the Briand proposal as a practical point of departure for the peace movement. He gave special attention to the need for securing agreement as to what is to constitute an aggressor nation in order that thereby the ambiguity of legitimate "self-defence" might be cleared up.

Honorable George W. Wickersham, the Chairman of the Commission, pictured the League of Nations and the World Court as incomparably the most important factors for emphasis in the peace movement, insisting that anything which would, even indirectly, weaken the support of them would be a liability rather than an asset in the cause of peace.

The afternoon session was devoted largely to a detailed study of recommendations which will be presented to the Annual Meeting of the Executive Committee of the Federal Council in Cleveland, January 23 and 24.

New Edition of Outlawry Pamphlet

A revised edition of the pamphlet which was prepared for Armistice Day by the Federal Council's Commission on International Justice and Goodwill is now in press. It bears the title, "Shall the United States Make Treaties with France and Other Nations to Outlaw War?" This new edition brings the discussion of the Briand proposal and the movement for the renunciation of war thoroughly up to date, taking into account the practical proposals which have been made in Congress to give effect to M. Briand's proposal or to the general idea of outlawing war.

Notable Receptions to Doll Ambassadors of Friendship

THIEY are here at last, the beautiful Doll Ambassadors from Japan, fifty-eight of them, bringing the friendly greetings and the goodwill of millions of Japanese children.

This first friendship project of the Committee on World Friendship among Children has been a much greater thing than we dreamed it would be when it was started over a year ago. And all because our American Doll Messengers found the hands of the children in the Land of Sun outstretched to welcome them.

It was a man who suggested the country with which we should have this first project in world friendship, for sometimes fathers know almost as well as mothers the thing that will make children happy. And this man's name is known wherever people are working for peace—Dr. Sidney L. Gulick—who has lived in Japan and loved her people for many years.

"Why can't the children of America share in that beautiful girls' festival in Japan—Doll Festival Day?" And so they started to walk together down the long road to peace—thousands and thousands of American children.

From all over this country the dolls came, from every state, from churches, from schools, from Girl Scouts and Girl Reserves, from those who are mothers at heart but have no children and from grandmothers who never forget their childhood. In January, 1927, almost 13,000 sailed from the Land of Stars to the Land of Sun—not just dolls, not just playthings, but messengers of goodwill carrying their friendship letters to the children of a neighbor country.

Letters and gifts poured back, but that was not enough for Japan to do, and so to the Land of Stars has come this royal group of fifty-eight Doll Ambassadors of Goodwill. They are the



—New York Herald-Tribune—Steffen.

MAYOR WALKER OF NEW YORK DOING THE HONORS FOR THE VISITORS FROM THE FAR EAST
Miss Yamato, the gift of the Empress and the most elaborately turned of the dolls, is in the arms of Miss Belle Wyatt Roosevelt, daughter of Mr. and Mrs. Kermit Roosevelt, at the left of the Mayor.

work of the best doll artists in all Japan, and represent the various prefectures and principal cities of the Empire.

The boat stopped for twelve hours at Honolulu on the way, and Miss Japan, the most beautiful of the dolls, was taken ashore by Mr. Sekiya, the special envoy from the Department of Education, who has travelled with the dolls to this country. Five thousand children with their parents saw her and all her beautiful furniture and clothes at the Museum.

Thousands more gave them greeting in San Francisco at a reception presided over by the Mayor. They went to Oakland, to Los Angeles and to that beautiful Mission Inn at Riverside, California. Then they went on to Chicago, where for four days they were looked at and feasted.

The Baltimore and Ohio Railroad extended the courtesy of their road to these beautiful guests and carried them to Washington. They were warmly welcomed at the Nation's capital, and felt perfectly at home when they were taken to the home of Baron Matsudaira, the Japanese Ambassador. They went to the National Theatre, where a great reception was given them. The footlights of the stage were turned on them, bringing out all the beauty and richness of their exquisite kimonos.

Little Miss Matsudaira, daughter of the Ambassador, dressed in the costume of her country, presented these Ambassadors of Goodwill to the children of America, and little Jane Davis, daughter of the Secretary of Labor, received them and thanked the millions of Japanese children who sent them. The son of the Counselor of the Japanese legation presented the Japanese colors and the audience rose as the band played "Kimigayo", the anthem of that country.

Baron Matsudaira said he was delighted to welcome the Doll Ambassadors because he felt that he would have 58 fellow-ambassadors to assist him.

"These dolls," he said, "are silent; they do not talk, but sometimes silence is more eloquent than speech. When one's heart is filled with emotion, one often loses speech. So these dolls silently tell you of the friendly feeling which the children of Japan have for the children of America."

Mrs. Henry W. Peabody in answering the Ambassador said: "A hundred years from now, when wars have ceased and nations live together as friends and brothers, our children and grandchildren will look back to this day when the children of our two nations sealed a bond of friend-

ship through the gifts which have come to us from your little children."

The Secretary of Labor, Mr. Davis, said: "Where Lindbergh inspires with his boldness, these dolls are kindly, touching, and filled with good humor as well as goodwill." Dr. Tigert, the United States Commissioner of Education, spoke of the long history of culture and love of beauty that Japan has.

After a quick journey on to New York the dolls and their envoy were received at City Hall by Mayor Walker. The Mayor was happy, he said, "at this expression of the goodwill that ought to prevail all over the world." He said that this gesture was conclusive that the Japanese were carefully training their children in the feeling of friendship and that the pennies of the Japanese children that sent over the dolls would make a friendship that was bound to endure.

A luncheon reception was given to Mr. Sekiya and the dolls at the Aldine Club, New York, on January 5, which was attended by the members of the American Committee on World Friendship among Children. Among those present was the Japanese Acting Consul General at New York, Mr. Uchiyama, who spoke in glowing terms of what this friendship project had meant in cementing closer relationships between the two countries.

On the afternoon of the same day a distinguished tea was given to American and Japanese guests at the home of Mrs. Whitelaw Reid, wife of the former Ambassador to the Court of St. James.

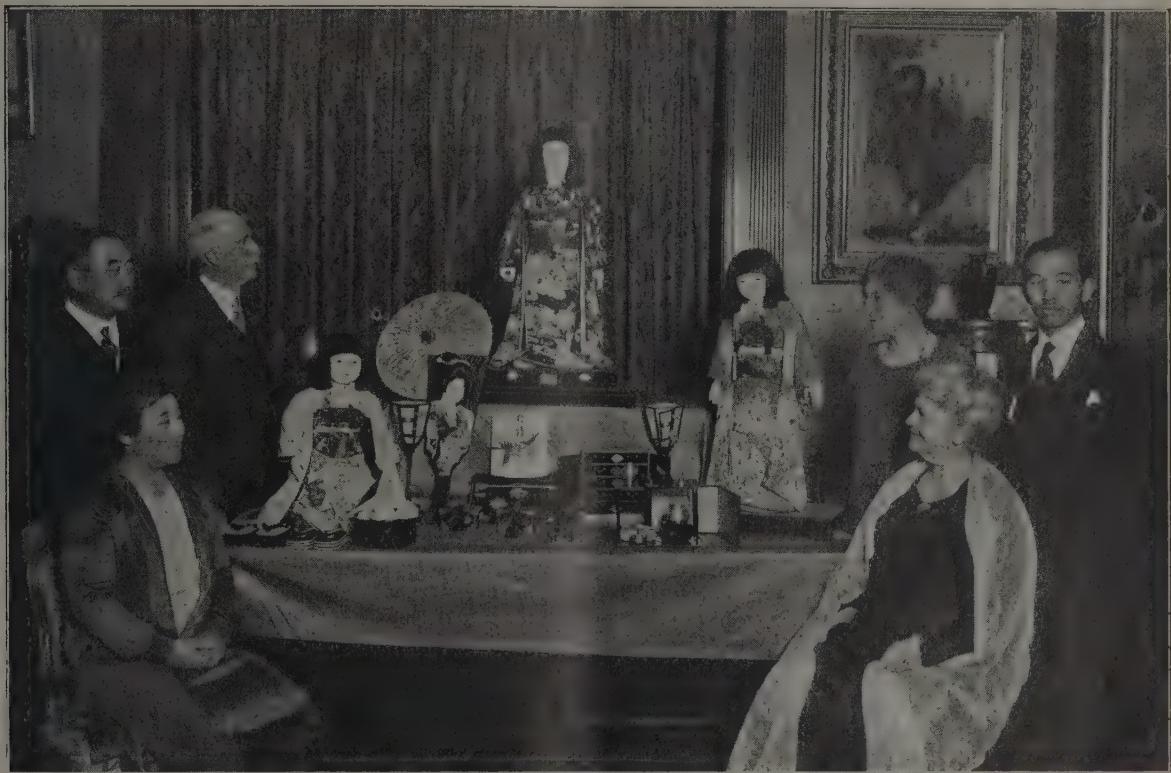
Addressing the Japan Society the same evening on the occasion of its annual meeting, Ambassador Matsudaira referred to the exchange of the doll messengers as an illustration of the type of friendly contacts which ought to be cultivated in every area of the common interests of the two countries.

One of the charming accompaniments of the "doll project" has been a poem of welcome by Robert Underwood Johnson, entitled "Friends Across the Sea."

The dolls are now in Lord and Taylor's great department store in New York. Soon they will begin to go out through the country and we hope that somewhere, at sometime, all readers will see these beautiful friendly guests who have come to stay in America.

And in this happy way our friendly greetings to the children of Japan have come back to us. Back and forth in the years to come will the love and understanding go, for it is true indeed that "our hearts are as their hearts".

JEANNETTE W. EMRICH.



AT THE HOME OF THE JAPANESE AMBASSADOR IN WASHINGTON

In the group are: the Japanese Ambassador, Honorable T. Matsudaira and Mrs. Matsudaira, Dr. Gulick and Mrs. Emrich of the Federal Council, Mr. Sekiya, who accompanied the Doll Ambassadors from Japan, and Mrs. Henry W. Peabody, Chairman of the Committee on World Friendship among Children.



AT THE RECEPTION GIVEN AT THE LASALLE HOTEL IN CHICAGO

In honor of the Japanese Doll Ambassadors, by the Chicago Federation of Churches, the Woman's Department of the Federation, the Campfire Girls, Girl Scouts and Girl Reserves. The group includes Dr. Gulick of the Federal Council, Mr. Sekiya, and the Japanese Consul in Chicago, Mr. Tamura.

Nation-Wide Broadcast of Christmas Carols

A NATION-WIDE radio song service on Christmas Eve was carried out under the auspices of the Federal Council of the Churches, with the cooperation of the National Religious Radio Committee and the National Broadcasting Company. It was the first national broadcasting program to be sponsored by the Federal Council. The National Religious Radio Committee, which is composed of prominent representatives of various Protestant communions, was initiated by the Federal Council to enable the churches to make a more effective and nation-wide use of the radio.

"This Christmas Eve service was an indication of the immense possibilities of the radio in awakening and cultivating interest in religion," said Dr. Charles S. Macfarland, chairman of the committee. "It is expected that similarly impressive services will be sponsored from time to time, especially in connection with the great religious festivals which are so dear to the hearts of all the people. The participation of church people of many communions in all parts of the country in services such as these should go far in developing a sense of their spiritual unity."

Leading stations of the country carried the broadcast, including WEAF, New York City; WRC, Washington; WGY, Schenectady; WGR, Buffalo; WJAR, Providence; WFIL, Philadelphia; WCAE, Pittsburgh; WTIC, Hartford; WWJ, Detroit; WHAS, Louisville; WSB, Atlanta; WTAG, Worcester.

The service began at 10:30 P. M. and continued until midnight of Saturday, December 24.

All listeners-in were invited to join in singing the old familiar carols as led over the radio, thus uniting in a great nation-wide chorus of praise and joy on Christmas Eve.

Dr. S. Parkes Cadman, President of the Federal Council of the Churches of Christ in America, conducted the program. Following the "Pastoral Symphony" from "The Messiah," played on the organ, Dr. Macfarland offered the prayer. The music was directed by Channing Lefebvre, organist and choirmaster of Trinity Church, New York.

After the carols Dr. Cadman gave a message, which, followed by chimes at midnight and the singing of "O Come All Ye Faithful," closed the service.

The program received most enthusiastic comments from all parts of the country. It was picked up as far away as Labrador. As one of the leading newspapers said of the program, "it spread like a benediction through the length and breadth of the land." It is estimated that millions of people participated.

Roman Catholics also utilized the radio for a Christmas celebration. Beginning at midnight, Christmas Eve, from the Shrine of the Sacred Heart in Washington, there was broadcast through WRC, Washington, and WJZ, New York, a solemn high mass, a choir of thirty-five voices supporting a mixed quartet.

On New Year's Day, in connection with Dr. Cadman's service in Brooklyn, a message from Dr. Macfarland, in behalf of the Federal Council, was sent over the air.

Universal Week of Prayer

THE first week in the New Year marked again the observance of the Universal Week of Prayer for the churches, the Federal Council of the Churches of Christ in America joining with the British Section of the World's Evangelical Alliance in promoting the use of the topics prepared in Great Britain.

In spite of the opinion in some quarters that less recognition is being given to this Week of Prayer, there was an exceedingly large demand for the printed Call to Prayer and evidence that a profitable observance was held in thousands of churches.

The Call to Prayer read in part as follows:

"The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain in inviting all

churches and followers of Christ to unite in a 'Universal Week of Prayer' at the opening of the New Year. The devotional program here presented will not only be circulated through all English-speaking lands, but will be translated for use in over fifty countries. He whose right it is to rule desires us to be one in prayer 'that the world may know.' All things are possible when Christians agree and not before.

"The supreme need of the hour is for a personal experience in the things of God. Until we ourselves have come into vital relationship with Him as Saviour and Lord, we cannot hope to carry forward any great and lasting movement for the betterment of the world. To know Him, Whom to know aright is life eternal, must be the basis of all our endeavor."

The Path of the Peacemakers

By PROFESSOR RUFUS M. JONES*

Haverford College

THERE are two possible ways before us if we want to be peacemakers. One way is for us to become experts on the economic phases of war; to pull very strongly every stop to the encroachment of the military machine in America and everywhere else; to cry out against every movement that tends to poison the minds of our youth with military ideals; to produce everywhere we can an international consciousness, to promote and strengthen the League of Nations and the World Court and to make it just as difficult as possible to have another war.

The other path is the formation of a nucleus group of men and women who will, under all conditions and circumstances of life, practice peace and exhibit a way of life which defeats the war mind and the war spirit.

Both of these ways are right ways. They are both of them necessary ways; but the second way is absolutely essential to our very existence as a people of God. Our entire method of conquest must be the method of love. Our entire method of conquest must be the diffusion of the spirit of friendship and fellowship and goodwill translated into everyday life. We must build our entire peace message, and our entire peace mission on a deep religious foundation. We must, first of all, ourselves be spiritual pioneers. We must make Christianity and the way of love synonymous terms. That means that we must climb Calvary with Jesus Christ and not deny Him when danger and cost heave in sight.

The way to which we are called is no easy way. We must learn to love men of all colors and of all races, the way Saint Francis of Assisi loved men. He prayed in that great prayer: "Oh, Lord, I ask two things before I die; first, let me feel in my soul, in my body even, all the pains which Thou hast felt; but let me feel in my heart that immeasurable love which made Thee, Son of God, suffer and die for poor sinners like us."

We must go the way of love that Gandhi has



DR. RUFUS M. JONES

gone. He says: "If I have anger in my heart; if I lose my temper; that, already, is force. And before I can go out and do anything for anybody else, I have got to make a conquest of myself and bring myself under the sway of love for men." I said to him: "After all you have suffered, after all the difficulties; after all you have been through, do you believe that love will work?" And this little man, sitting there, bare-legged and bare-footed, on the floor; a little man that weighed about ninety pounds, and with not more than ten cents

worth of clothes on, who in a whole month does not eat as much as you paid out for your dinner—a dollar keeps him a month easily—this little man said: "I don't believe anything else in the universe as much as I believe that. That spirit has gone all the way down through my being"—and he ran his hands down his little, skinny body—"It has gone all the way down through my being, and nothing in the world can ever take that faith in love out of me."

We have got to learn to love that way, and yet there is a still greater One, who told us what the limits were of love: "You are to love even as I have loved you." That means loving concrete men. There is nothing easier than to love somebody in the abstract. But we have got to love the kind of people we meet. We have got to love people who live in our street, and we have got to learn how to carry this penetrating love into our families, which is much more difficult, perhaps, than any single thing we have to do. I wish that, during this next year, everybody in this house could say, at the end of the year, that, during the year, their home has been completely under the canopy and sway of love, and that all the decisions had been made in love. Then I would risk the Five Years Meeting after that! That is a great step toward the conquest of secular civilization.

And we must leave behind all fear. We must forever be done, ourselves, with gunboat Christianity, and if we are going to send out missionaries into those lands where they are going to interpret Christ, they must go out with the un-

*Part of an address before the Five Years' Meeting of the Friends.

derstanding that they take their lives in their hands, and take all the chances there are, and under no circumstances are they to come back on gunboats. I thank God for Robert Simkin and his wife, out there in danger, deciding the issue of their leaving, and saying to their Chinese friends: "We could never look you in the face again if we should leave you now and go off on this gunboat. We will take our chances and stay with you." That is the only way you

who are Friends can be missionaries, and if you will not do it in that spirit, do not ever be one. And that same thing must animate all your work, at home as well as when you get out to the mission field. You must leave all fear behind, and you have not arrived until you make a complete conquest of fear; it is one of the hardest battles to win, to get where we stop having fear and stop being afraid.

Stop being superior, and stop being afraid.

Students and the World Christian Movement

CHISTIAN missions are to go on—the nearly 4,000 students from the United States and Canada who attended the Tenth Quadrennial Convention of the Student Volunteer Movement in Detroit during the Christmas holidays are certain of that. To be sure, the missionary enterprise will be modified to meet new needs, but the assurance was not lacking in the Detroit convention that Christianity, as a way of life, has a unique something to offer all people of the earth. At the same time, it was emphasized, by speakers from the platform and by students in the "colloquia" assemblies, that the method of missions, in the future, must be one of sharing, and of seeking the cooperation of other peoples, not of complacent propaganda by the Western world.

What Was on the Students' Minds

Full opportunity was given the students to raise any question regarding the missionary project that seemed to them to be urgent. The following is a fair sample of the type of questions asked by these undergraduates, many of whom had definitely pledged themselves for mission service in other lands:

What assurance have we that Christianity is the ultimate religion?

How can missions be emancipated from sectarian and denominational influences?

How can we preach brotherhood to others while practicing a policy of racial discrimination at home?

Would it not be well to discontinue the practice of sending funds to the mission field and throw the missionary enterprise upon the financial responsibility of the nationals of the country concerned?

Can we dissociate the missionary movement from the general practice of the West to force its way by political and military methods?

How can we persuade the Government to permit missionaries to go into foreign countries without the protection of gunboats?

At every opportunity students would arise from all parts of the convention auditorium to ask how Christianity could be made consistent with that selfish, parochial nationalism that is forever seeking the extension of its own interests.

China in the Foreground

The current situation in China had a way of forging to the front in many of the conference discussions. Dr. Francis Wei, President of the Central China Christian University of Wuchang, was listened to attentively when he declared that his country was desperate in its movement to establish itself on a basis of equality among the nations. "China's pride and self-respect have been injured," he said. "My country, which is the awakening giant among the nations, is today standing at the crossroads. It would be a calamity for the world were China to become intensely and selfishly nationalistic. To insure the international cooperation of China, it is not enough that unequal treaties shall be abrogated. These political changes must be supplemented by the cultivation of a disposition of goodwill and understanding with China and other peoples of the Orient."

Of conspicuous interest to the conference was the address of Reinhold Niebuhr, in which the speaker indicted Western civilization as being unchristian because of its fierce and unrestrained nationalism, its devotion to a tribal patriotism and its exaltation of machines and physical power as over against human personality. A masterful address on "Jesus Christ and International and Interracial Cooperation for a Better World" was delivered by Dr. John R. Mott. The closing addresses of the conference were made by Dr. Robert E. Speer, who spoke on "What Remains to be Done in Making Christ Known," and Dr. Henry Hodgkin of China, whose theme was "The Cross of Christ with Reference to Character, Motive and Message in Making Christ Known."

Teaching Youth the Dangers of Alcohol

By CORA FRANCES STODDARD*

FIRST, youth must have the *facts* about the effects of alcohol on the individual and the effects, through the individual, on society. Not because facts are the end of education. They are its handmaidens. Not because we aim to make youth "afraid" of alcohol. Fear is not the motive. But the modern scientific facts about alcohol are necessary to offset old erroneous beliefs in which the alcohol custom is deeply rooted. How deeply rooted is obvious from the everyday plea that catches adherents for a "little liquor" that "does no harm," for beer and wine, called "harmless drinks." Here is rooted the old idea that liquor does no harm short of drunkenness, the belief that drunkenness alone is the measure of intoxication.

As long as this ignorance of modern scientific knowledge of the actual effects of alcohol widely persists, neither the alcohol custom nor the liquor traffic will end. But fear of drinking, let me repeat, is not the motive for teaching these facts. It is, rather, to furnish the power of truth to appeal to intelligent understanding that will lead youth to choose to put into life only what will make it strong, wholesome and useful, leaving out what may handicap or destroy.

Secondly, education must fit one for living with others. One of the striking features of our present knowledge of the effects of alcohol is the fact that a person under its influence may have, for the time being, a somewhat changed personality. The teacher possessed of knowledge and vision will help his pupils to understand how alcohol in dulling the sense of responsibility and self-control dulls consideration for others and their welfare. Here are implicated the relations of the home, of employer and employé, of fellow-employés, of business man with business man. Youth must be helped to see how the effects of alcohol on the individual work out into the social effects of dependency, delinquency and disorder; the losses, burdens and unhappiness they cause to the common welfare. The instruction concerning alcohol may be a useful vehicle for teaching also the larger social values.

The teacher has a great opportunity in connection with education concerning alcohol to help youth orient itself in the world in which it finds itself. No subject better lends itself

to discussion of freedom, for which youth in each generation seeks expression—what freedom means, what it involves. Here lies the vital truth that only that individual is free who has himself under control; that freedom must build up and create, not pull down and destroy; that freedom is not won at a single bound, but comes by a long series of successive determinations and acts.

Let the study of the alcohol question center around this question of freedom. What are we trying to do, for instance, in prohibition of the liquor traffic? Are we merely prohibiting something? No. The legal act of prohibition is but an emancipation proclamation for the race or nation from the physical, social and moral ills growing out of the alcohol custom, multiplied by the financial activity of the liquor trade. The teacher can help youth to understand that freedom is a goal toward which each generation must work in its own way. Freedom is not reached with a single bound nor secured by a single enactment. The emancipation of the Russian serfs sixty-five years ago did not put them at once in possession of the full fruits of freedom. But it started them on the way. Abraham Lincoln's emancipation proclamation in 1863 did not give the American Negro full enjoyment of civic, economic or political freedom. It was the announcement of a chance to win it. It opened the door. The laws changing conditions in industry do not bring labor its highest freedom at one stroke. None of these acts are ends in themselves. They merely open the way for realizing some ideal toward which we slowly work for gaining some freedom.

Prohibition of the liquor traffic is just one of these steps. It is not an end in itself. It is a means to an end. That end is the ultimate release of human life into freedom from the ills engendered by alcohol and alcoholic customs. Prohibition is the conscious act of the society which makes it for promoting the common welfare. When youth gets this vision of what prohibition really means, it will be more understanding of the necessarily gradual process to the goal; more intelligent in seeing where it must put its shoulder to the wheel and push on toward fulfilling the vision of a world emancipated from alcohol, the vision that has already challenged and won the services and sacrifices of five generations of youth.

*Part of an address at the Congress of the World League Against Alcoholism, Winona Lake, Indiana, August 17-24, 1927. The full address is printed in the "Scientific Temperance Journal."

The Spirit of Christian Social Service

By REV. GILBERT P. SYMONS
*Rector of Christ Episcopal Church, Glendale, Ohio**

THE spirit of what we call social service is inherent in the Church of Christ from the beginning. Other things are there: rapture, the going from strength to strength, the unspeakable pain and joy of the mystic life. Other works are there: worship and adoration, the assembling of the faithful in orderliness and decency, the preaching of the Word, the extension of the Kingdom, the strengthening and beautifying of the Kingdom gained, in the structure of sacred buildings and the structure of a body of truth. These all are great and good. But you remember what Joseph said to his brethren when they stood before him an incomplete family, with Benjamin missing: "Except your brother be with you, ye shall see my face no more."

We have to say that a greater Joseph, while consenting somewhat to our orderliness and decency, our cathedral and church building, our seemly worship, our new education, our work of missions, our tithing and nation-wide campaigns, is looking most for what came from the very Fatherhood which bore Him, that concern for the welfare and healing, that nourishing of the life of others, that giving of the self to which we have recently put the name of social service.

I am not now speaking of outward acts, of the busyness of humanitarianism which can be so attractive, and, indeed, may become a snare. I am insisting that there shall be a *spirit*, an attitude resolute and sure. The Department of Social Service is the youngest to come to life in our communion, the poorest provided for, the one looked at askance by many and the one in which sooner or later the test will come. The department is not a Martha, busy about many things. She is rather a Mary, who sits down to regard that Face, those Hands and those Feet and to mark, not so much at what cost, but rather with what a loyalty to God and mankind, they go upon the way of the Cross.

It is out of the work of service done in Christ's way that the Church will get its correction which will set it upon the way. Already the anticipatory pains of new birth in the Church are being felt by members of the body most engaged in ministering as the Lord ever ministered, not to those who call themselves well, but to the little ones, the sick, the stranger and the enemy,

the outcast and the unprofitable. It might seem enough that in this work of service for Christ we should be forced into contact with contagion and crime, with call for labor and expense. But it is not enough. While service buoys up our faith, it also strains our faith. While it cheers us on with the testimony of a good conscience, it breeds within us a more tender conscience. While it brings us to see how much good is in humanity, it also draws us into the swamps of depression. While a little of it is approved by our Pharisees, enough of it will bring us into conflict with them; and conflict with Pharisees in power always has Calvary looming behind.

You will mark omens of this if you listen where service is under criticism either from within or without the Church. The critics assume themselves to be the bulwarks of society and the nation. Their protests take the form of epithets. Social workers and prophets of social righteousness are "radicals," "pamperers of the unfit," "exponents of paternalism," "busy-bodies and interferers in other people's affairs." The epithets of these opponents are unfair, but their instinct is sure. They know well that no sense in the Church is so hard to mesmerize into slumber as her heart of mercy and her Lord's own standard of fairness.

Taken one by one, the matters of proper recreation for children and grownups, physical and mental examinations, the problems of dependency and delinquency, conditions of labor and housing and all the other tasks of social service may seem prosy enough. And just because they are so every-day, just because external attention is all they *seem* to demand, they have received too commonly a casual and external treatment.

If "patriotism is not enough," as Edith Cavell said, then philanthropy and humanitarianism are not enough. They fall back at last disillusioned and disgusted. Only the Spirit of Jesus Himself is sufficient for these things. For in social service it is *not* flesh and blood with which we wrestle, it is spirit. Behind the rotten magazines and movies, behind the commercial dance-hall and road-house, behind bad labor and housing conditions, behind unmarried motherhood and prostitution, behind abused childhood and all the ugliness, is a spirit. At times it is fierce. At times it is an apathy. But at all times it is overcome only by its opposing spirit.

*Part of the opening address at the Cincinnati Summer Training School in Social Service for Candidates for the Ministry, 1927.

The Function of the Christian Church

By PRESIDENT HENRY SLOANE COFFIN

(Part of an address delivered before the New York Synod of the Presbyterian Church in the U. S. A.)*

WHEN we ask ourselves what is the function of the Church, we can put it no better than in the terms of the Great Commission—to make disciples and to teach them the whole mind of Christ.

Making Disciples

To make disciples. There are many pagans throughout our land whose minds and lives are utterly out of harmony with the Spirit of Jesus. Our politics, our amusements, our press, our commerce, our social customs are but fractionally Christianized and there are strong heathen tides sweeping in the ideas and in the life of our times. Huge sections of our population are ignorant of the most elementary truths of the Gospel. On almost every university campus, groups of teachers and students openly proclaim their disbelief in and contempt of the Christian faith. With unparalleled wealth in the hands of the members of the Church, its enterprises show shrinking receipts. As much money is taken in at the gate of a single prize fight as is given for missions in a whole year by the million members of a denomination of Christians. And when one surveys other lands—Russia, China with her anti-Christian movements, and indeed the whole world—one feels that Christianity never faced a severer struggle for its very existence. Is the cause of Christ to advance or recede before this twentieth century closes? Last year 3,269 Presbyterian churches—more than one-third of all our Presbyterian churches—did not receive a single member on confession of faith, 356 received but one member, and 525 received but two. Thank God for the clarion call from the last Assembly to cease wasteful strife and devote ourselves to our task of making individuals and nations disciples of Jesus Christ.

Saving the Home

And what a stupendous task the Church confronts! Let us look at a few matters in detail, and let us begin with the Christian home. Under contemporary conditions the Church has no more important function than to train people how to marry and to stay married in the Lord, to bring up children as loyal and useful disciples

of Jesus, and to make and keep their homes worthy embodiments here below of the Father's many-mansioned house. One need not expatiate on the many factors which assail the permanence of family ties today, nor dwell on the ever-increasing number of divorcees which leave boys and girls in equivocal relations with mother and her new mate and father and his acquired partner. Divorce is not the subject which should rivet our attention. Medical science today stresses prevention rather than the treatment of disease. We have talked too much about divorce and too little about those qualities in men and women which enable them to marry happily and to abide faithful to each other their life long. St. Paul, surveying the whole universe, uses a glorious phrase concerning Christ, when he writes to the Colossians that "in Him all things consist—hold together." It is idle for us to attempt the more remote tasks of making Christ the unifying force among nations and races, unless we first make Him for our own Church members a unifying factor binding them fast in enduring homes.

While divorce is a disease to be prevented rather than treated, we cannot wholly neglect remedial measures. The Presbyterian Church does not presume to declare null marriages which the State holds to be legal; but we do insist that Christians hold themselves bound to the higher law of Christ. Nor does the Church forbid altogether the remarriage of divorced persons. It recognizes adultery and "such wilful desertion as can no way be remedied by the Church or civil magistrate," as legitimate reasons for dissolving a marriage and permits the remarriage of the innocent party. Further, by its comity agreement with other churches, it urges its ministers not to remarry any divorced person belonging to another communion whose own church does not recognize the divorce, except when the minister feels that grave injustice is being done to the innocent party in divorce for scriptural reasons. Unhappily, some of our ministers are lax in their practice, and from time to time one reads in the papers of marriages performed by ministers which are scandalous desecrations of the Christian ideal which the Church is to cherish.

*The full address can be had from the Stated Clerk, 10 Nelson Street, Auburn, N. Y., for four cents.

Making Industry Christian

A second matter which deserves special attention is to bring the world of industry and commerce under the sway of the mind of Christ. The Church has no ready-made plan for the reorganization of economic life. She cannot preface a "thus saith the Lord" to Capitalism, or Socialism, or Communism, or to any particular plan of profit-sharing or workers' representation in the management. She cannot declare for the open or the closed shop. Her ministers and members may and will have views of their own upon these topics, but a distinction must be observed between private opinion and public teaching. The Church, through those who occupy her pulpits or lead Sunday school classes, is to teach that for which the teacher thinks he has divine sanction.

We all recognize that present business and industrial relations are not yet Christian. What, then, is the Church's function? Can we be concrete, and state some things which the Church should do?

First, she should sympathize with those who are restive. We cannot preach contentment when we know that things are not as Christ would have them. And sympathy with the discontented, an open mind toward change, would do much to break down the sense of estrangement which thousands of workers feel toward the Christian Church. Nothing is more serious than the widespread feeling that the Church has been captured by the complacent and may be counted on to resist social change. How can we take such an attitude and think ourselves successors of apostles of whom men spoke with bated breath as "these that have turned the world upside down"?

Second, the Church must try to spiritualize this discontent. People are restive because they wish to own and enjoy more things. Undoubtedly some ought to. Many would be the better for more advantages and many others would probably be more useful Christians had they fewer possessions. But we must impress on all that a man's life consists not in the abundance of the things which he posseseth. Our life consists in our relations with other human beings, in our purposes, in our characters, in our usefulness, in our fellowship with God. It is the Church's function to bring home the contrast between an America prosperous in goods and pauper in soul. Seldom have we been more generally comfortable and seldom less idealist.

Third, the Church must teach as explicitly as she can the spirit in which Jesus would have

men produce, consume, buy, sell, own, invest, bequeath their worldly goods. The New Testament writers did not content themselves with sketching Utopias, although one has given us his vision of the holy city. They taught masters and slaves what to do under existing conditions. That surely is the function of the Church in every age. If the Kingdom is leaven, rather than dynamite, that is the way to put it to work. There may be situations where dynamite is necessary—one may say that Jesus used it when He dealt dramatically with the changers of money in the Temple—but He dwelt on metaphors which express quiet growth and transformation rather than on those which suggest explosions. The point is that we must put the leaven in by applying His principles with sufficient definiteness and showing Christians how they may follow Christ more nearly in their daily business.

The Church as a Fellowship

Fourth, it is the Church's function to illustrate in her own fellowship that brotherhood which she commends to industry and commerce. A class church cannot teach comradeship to any community, and our Protestant churches are so often divided by class lines, people of one economic status composing one congregation, people of another status feeling themselves at home in a second. Rarely do we find rich and poor, old families and recent comers, capitalists and laborers, side by side in the house of Him who is the Maker of them all. In many communities it is not difference in doctrine, nor even in forms of worship (although matters of taste come in here), and certainly not differences in church government, which divide the Protestant inhabitants into denominations, and raise the most serious barriers to church unity. The real differences are due to social status. Snobbishness is a greater obstacle to unity than theology or liturgy or polity. A Church which cannot gather about the one Lord's table Christians of many backgrounds and conditions, and weld them into a fellowship in the Master's business, cannot expect to teach comradeship to manufacturers and labor unions, financiers and day laborers. The business world has a right to say to us: "Go back and set your own house in order before you bid us attempt to make our industries and stores brotherhoods in labor."

Fifth, and this is our unique task, it is the Church's function to proclaim the living God behind every endeavor to Christianize the social order. Wistful folk, who would like to see a new

(Continued on page 30)

A Mischief-Making Assumption

*By REV. CHARLES E. JEFFERSON.
Pastor, Broadway Tabernacle, New York City*

THE war system is built on the assumption that war is inevitable. "You cannot abolish war. You cannot escape it. You may evade it for a season, but soon or late it will overtake you again. It is an affliction which cannot be permanently gotten rid of. Periodically the earth must run blood."

That assumption lies at the basis of all the militaristic thinking in the world. It is the fundamental belief taught in

DR. CHARLES E. JEFFERSON

every military and naval school. It is the foundation stone on which every advocate of the war system stands. The first article in the creed of all who extol the virtue and glory of military drill is "I believe in the inevitableness of war."

If you accept the assumption, you are in the militarists' hands. It is impossible after that for you to get away. If that assumption is sound, then nothing which you can say against big armies and navies is of convincing force.

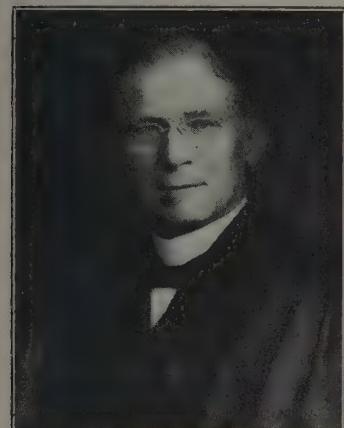
For if war is inevitable, a nation ought to prepare for it. If war cannot be escaped, we should be ready to meet it. If it is absolutely certain to come, the government which fails to fortify itself against it is recreant to its trust. National preparedness is a solemn duty if war is unescapable. The preparedness must be adequate. Inadequate preparation is no preparation at all. If a nation is to fight, it must fight to win. Defeat is a most horrible calamity. No nation can win if only half prepared. The defenses must be equal to the demands made upon them, and only military and naval experts can determine what adequacy is. The military policy of a nation must therefore be turned over to technical specialists who know the location and power of every gun on the planet. These men alone can tell us the amount of equipment which will render us secure.

In the opinion of all military and naval experts, the equipment of a nation must exceed

that of its neighbors. Its guns must shoot a little farther, its ships must sail a little faster, its bombs must be a little more destructive, its poison gas must be a little deadlier, for otherwise it has small chance of victory. For this reason competition becomes inevitable. Nations run races in war preparations. The experts spend their time in computing the comparative strength of rival armies and navies, and in devising new ways of securing superiority for the war machine of their own country. If war is inevitable, there is no escape from this competition. Should one nation accelerate its speed, its competitors must also quicken their pace, and thus little by little the race becomes more eager and at last quite furious, the taxpayers, of course, paying the bill. Once admit that war is inevitable, and the militarist has you by the nose, and he can lead you whithersoever he will.

But war is not inevitable. This is the article of faith which must now be taught to the young and the old in every country throughout the world. Every time a voice is heard saying war is inevitable, let us immediately deny it. Let no one say it in your presence without a swift and emphatic contradiction. It matters not who says it, he is saying something which is false. He may be sincere, but he is mistaken. His mistake is deadly and must be courageously corrected. He may look as wise as an owl, but he is ignorant. He may be finely educated, but he is misinformed. He may be in a high position, but he is deluded. He may be a professing Christian, but he is wrong. It is a devastating superstition that war is inevitable, and the superstition must be banished from the earth.

When men tell us that war is inevitable they assume that it is a part of nature, a feature of the world order which cannot be altered. They class it along with volcanoes and hurricanes and tidal waves. It does not belong in this class at all. There are experiences which are indeed inevitable, because created by forces which lie beyond human control. But war is a man-originated institution. It does not come out of the earth or out of the heavens, but out of the human heart. It is not the creation of the cosmic forces, but of the human spirit. If it is man-made, it can be man-controlled. If it can be man-controlled it can be ended by man. It is for man to sign its death warrant. It is for him



to see that it is banished from the earth.

No change in human nature is necessary. Dueling was banished and so were the hanging of witches and judicial torture and slavery, without the slightest change in human nature. Men give up inherited customs and traditional methods when they once realize they are making fools of themselves and see that another course of life is better. When some wiseacre says "men have always fought and therefore they will always fight", the proper reply is that up to a certain date men had always died on the Isthmus of Panama from yellow fever. That was no sufficient reason why they should go on dying there forever. They had died for thousands of years, but men of knowledge and courage finally stepped in and now the reign of yellow fever is forever ended. Up to a certain date, Europe was periodically swept by the black plague. It carried off the population by hundreds of thou-

sands, even millions. But the black plague comes to Europe no more. The plague was the penalty inflicted on Europe because of her filthy way of living, and, as soon as she learned how to clean up her back alleys, the plague lay down and died. War is the result of vile thinking, and, as soon as we clean up the back alleys of our mind, war will come to our world no more.

Everybody now sees that war is beastly and ghastly, but that is not enough. Everybody knows that war is expensive and leaves the nations which engage in it saddled with crushing debts, but that is not enough. Multitudes confess that war is silly and stupid, but even that is not enough.

The one thing which must be seen is that war is not inevitable, and, when the world is once convinced of that, nation will cease to lift up sword against nation, neither will they practice the arts of war any more.

Significant Testimony from China

NOTWITHSTANDING the continued civil war in China, which alone absorbs the attention of the daily press, abundant evidence shows that the Christian movement goes on with steadily increasing vigor and hopefulness.

Three witnesses of the highest competence report the situation in three areas. *Dr. J. Leighton Stuart*, President of Yenching University (Peking), speaks for North China. *Dr. Edward H. Hume*, one of the founders of "Yale-in-China", describes conditions in Central China, in Hunan, south of Hankow. *Dr. C. K. Edmunds*, former President and now American Director of Lingnan University (Canton Christian College), presents the facts for that region.

In Northern China

Dr. Stuart reports:

"The Christian schools in North China were able to carry through the last session practically without interruption, and there was every indication when I left China in September that all of them could open as usual. Our own University had opened a week before that with capacity enrollment and with every indication that the session could be completed without disturbance. In over twenty years of residence in China I have never known a more friendly attitude than during the past few months of supposed anti-foreign feeling. In my own experience this applies to all types, ranging from conservative old officials to radical young students. This is also true as far as I can gather of the other schools in

the same region.

"There also seems to be a rather noticeable increase in interest in Christianity among the students. They seem to feel that superficial revolutions and enticing catchwords cannot cure the nation's ills and that they must get down to fundamentals. The outlook for Christian work in regions where this is not prevented by military activities has never seemed more promising than now. Even in the disturbed areas it should be recognized that it is not the attitude of the people of the locality but the dangers incident to civil strife that are interfering with missionary effort. There is a ringing challenge to every form of hopeful and heroic effort that really promotes the welfare of the Chinese people."

In Central China

Dr. Hume declares:

"While the political situation in Changsha remains unsettled, as it does throughout the whole of Central China, there are reassuring signs of friendliness that deserve to be noted. Thus, Rev. W. H. Lingle of the Presbyterian Mission writes:

"In all my thirty-three years in China, I have never seen the people more friendly. After the frenzied madness last winter and spring, this is like old China again. The Commissioner of Foreign Affairs assured me that the officials of Changsha appreciated very much my coming back, and extended to me a very cordial welcome. The attendance at church on Sunday is increasing, notwithstanding the fact that a foreigner is preaching. Chinese Christians are con-

ducting classes in our girls' and boys' private schools without any help from the missionaries. We have daily prayers and Bible study with opposition from no one. In the Yale Hospital, Dr. Wang and two other Chinese doctors seem to have more than they can do. German missionaries have started a hospital in the building formerly occupied by the School for the Blind. It is called the Hudson Taylor Hospital, in memory of the founder of the China Inland Mission, who died on the premises in 1905. There is abundant need for hospital work in Changsha, and I am sure the Yale doctors would be warmly welcomed. The only question would be getting past the Consuls.'

"There is little doubt but that Chinese throughout Hunan would like to see the re-establishment of Christian colleges and schools, and that, as soon as the wave of political excitement dies down, those Christian forces which stand ready to adjust themselves to the existing situation will have a larger field of service than ever."

In Southern China

Dr. Edmunds tells of significant communications from the gentry of Canton, as well as from the alumni, students and faculty of Lingnan University. The Mayor of Canton and Finance Minister of the Nationalist Government wrote to Dr. Edmunds expressing his "sincere appreciation for the splendid work that the Lingnan University has done and is continuously doing for the advancement of modern education in China. The maintenance of institutions like the Lingnan University as an institution of higher learning under Christian influences and international auspices would be most helpful to China in her great struggle for national freedom and independence."

The President of Lingnan University, W. K. Chung, urges the continued help of "at least as many foreigners as are at present on the staff. We are asking this," he explains, "not merely for the financial aid which they represent. Even if we had a million dollars at our disposal we should want foreign professors in this university. We should want them just because it is a university."

A cablegram from Canton signed by 800 students reads: "Students united resolve to struggle loyally supporting University. Deeply appreciate past help. Strongly urge you to take still keener interest now. Long live Lingnan."

Dr. Edmunds himself states: "The many rumors of governmental interference with our institution have been grossly exaggerated. The attitude of the Canton government is not only one of tolerance but of active cooperation in the de-

velopment of Lingnan as an educational institution of the highest rank under Christian influence and international auspices. The only requirements the government has made seem entirely reasonable and in fact desirable, namely, that we should be known as a privately owned and not a government institution, that the president should be a Chinese, that a majority of the Board of Directors should be Chinese, and that religious instruction should be on a voluntary basis.

"We had in recent years made a serious study of the problem of religious work and had already put it on a voluntary basis throughout the institution so that the government regulation only constitutes an approval of the policy we had been led to adopt as most effective in the end.

"A better basis of cooperation with the Chinese than ever existed before has been effective since August 1, 1927. A local Board of Directors composed of fifteen Chinese and, by the special desire of the Chinese themselves, six additional American and British members, has assumed a large measure of responsibility for the current operation while we as Trustees still hold the property and maintain an American personnel."

A cable message from Dr. James Henry, received December 17, after the uprising and suppression of the communists had taken place, says, "Absolutely no cause for anxiety or alarm."

In this time of China's greatest need, American Christians have a wonderful opportunity, seldom, if ever before, equalled. Let us maintain at a high level of efficiency by generous financial and moral support the Christian churches and educational institutions already established. The future of the Christian movement in China depends in no slight degree on what we do or fail to do at this time of crisis.

SIDNEY L. GULICK.

Cooperation in Thinking and in Action

There are times when cooperation appears to be rendered difficult or impossible because of the misunderstandings between groups. In order to face this difficulty, Rev. C. E. Silcox of *The Inquiry*, 129 East 52nd Street, New York, has worked out an interesting plan of group discussion, to which he has given the name The Fairfield Plan, the object of which is to develop a better understanding and increase mutual respect between Protestants and Catholics. Local Councils of Churches that are interested in developing a similar technique are invited to correspond with Mr. Silcox.

The Danger of Racial Dikes

By PROFESSOR ELLSWORTH FARIS
University of Chicago

IT is not only natural and normal for a people to value their own civilization; it is clearly defensible and socially valuable. He who has no pride in his own people will lack a certain stimulus to noble action which can hardly be replaced by any other influence.

But it is one thing to value what we have and to aspire to greater achievements racially and nationally, and quite another matter to insist that our particular stage of culture is not only good but that all differing ones are dangerously inferior.

The popular suggestion, following the post-war reaction in America, that we set up dikes against the rising tide of color and deal hardly with the peoples who are different from us contains a certain fallacy which is implicit but needs unequivocal statement.

Disguised by other minor considerations, the essential character of the agitation did not clearly come to the consciousness of the American

people when they voted on the various immigration measures of the after-war period. But in its essence the argument, as stated by the active extremists, amounts to this: We are a superior race; our superiority is due to our civilization; our civilization is the result of our superior germ plasm; this germ plasm is in danger of extinction; in order to preserve this civilization we must fight, contend, oppose and starve out the peoples who are weaker than we.

But really, the superiority of our civilization has all along been assumed to lie in no small measure in our humanity, our sympathy, our Christianity, our conception of brotherhood, of liberty, equality, fraternity and goodwill. And the paradox that we are asked to think of amounts to this: We are to repudiate our civilization and act barbarously in order that we may survive.

But should we do that, we should no longer be superior!

Education for Peace

THE Committee on Education for Peace, which was appointed by the Washington Study Conference which met in December, 1925, has been enlarged to a membership of seventy, and now includes representatives of many of the Boards of Education of the Churches, the International Council of Religious Education, the International Lesson Committee, the Council of Church Boards, young people's societies, women's organizations of the Churches, Missionary Education Movement, home and foreign mission agencies, colleges, theological seminaries and universities, the Church Peace Union, the National Council for the Prevention of War, the World Peace Foundation, the League of Nations Non-Partisan Association, the Y. M. C. A. and the Y. W. C. A. Dr. John H. McCracken is permanent Chairman.

A meeting of the full Committee was held at the Brick Presbyterian Church in New York on December 9th. A most interesting series of reports was presented regarding the various ways in which education for peace is now being provided through these several channels. The Committee serves as a clearing-house for these programs, stimulating all to greater activities.

This Committee has already brought to the

attention of the International Lesson Committee the importance of keeping in mind the necessity of making due provision in the outlines of Sunday School lessons for the study of ideals which make for peace, and has memorialized the editors of Sunday School lessons concerning the treatment of all lessons which lend themselves to education for peace.

One of the greatest opportunities for teaching peace is to be found in the circulation of story material through the story papers for boys and girls published by the Sunday School agencies. There are some thirty or more of these papers with a combined circulation reaching millions of copies weekly. The Committee has been able to secure a considerable number of excellent contributions bearing upon world peace, which it has submitted to these papers. Some of these papers have already carried in addition splendid stories of the life and customs of people in other countries, accounts of achievements of the League of Nations, and particularly descriptions of the wonderful reception in Japan of the dolls which were sent there for the Doll Festival last March.

An outline of the work of the Committee and a bibliography of peace education materials can be had on request.

Sunday School Workers of World to Meet

PREPAREATIONS in Los Angeles for the Tenth Convention of the World's Sunday School Association, which will be held in that city July 11-18, 1928, are going steadily forward. A local Los Angeles Convention Committee has been formed under the Chairmanship of Rufus von Kleinsmid, President of the University of Southern California.

The local committee is to care for all the details involved in being host to over 7,000 delegates, assembled from over 50 nations.

The Convention session will be held in the Shrine Civic Auditorium which is unusually well appointed for such a gathering. The great annex will be used for the educational and publishers' exhibits which will be set up.

Those who are especially charged with responsibility for developing the Program of "Los Angeles—1928" and securing the delegates are: Rev. H. McAfee Robinson, Secretary of the Board of Christian Education of the Presbyterian Church in the U. S. A.; Rev. Robert M. Hopkins, Secretary of Religious Education of the United Christian Missionary Society, and Rev. Samuel D. Price, Associate General Secretary of the World's Sunday School Association. Special attention is being given to having leading nationals present from the various countries abroad.

Registrations are already reaching the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City, from all parts of the United States and Canada as well as from countries overseas. The registration fee



for all delegates, except active foreign missionaries, is \$5.00. It has always been the policy of the Association to register foreign missionaries without any charge.

Chief of Chaplains Retires

TO HIS intimate friends it is no surprise that Colonel John T. Axton, Chief of Chaplains of the Army, is being retired from active duty on account of physical disabilities incident to the service. That this service has been unusual is indicated by the fact that the Secretary of War addressed to him a letter of commendation, saying, among other things:

"It has fallen to your lot to exercise a guiding hand and marked influence in the spiritual welfare of the soldier; to coordinate the activities within your corps; to promote amity and good fellowship among the members of the Regular Army as well as those of the civilian components; and, more especially, to maintain the high *esprit de corps* and devotion to duty exist-

ing among Army Chaplains. These duties you have performed with a commendable earnestness and zeal and to the entire satisfaction of those under whom you have served.

"In relinquishing your office you may well point with pride to your accomplishments, and to the high sense of duty you have uniformly maintained throughout your career of over twenty-five years' service."

Chaplain Axton has accepted a position on the staff of Rutgers University as chaplain, with a broader field of activity and responsibility than usually accompanies that office at an educational institution.

The successor to Dr. Axton, as Chief of Chaplains, is Lt. Col. Edmund P. Easterbrook.

Churches Lay Stress on Personal Evangelism

THE New York State Council of Churches reports that, in addition to the plans for visitation evangelism that each denomination has been formulating, there is a growing interest in united or simultaneous campaigns carried on by all the churches. Oneonta, Utica and Poughkeepsie have recently put on simultaneous campaigns. Binghamton, Endicott and Johnson City are closing a similar movement. The Council of Churches of Wyoming County has just completed a county-wide study, looking toward such an enterprise. The Council of Churches of Oswego is favorably considering the plan. The churches of Staten Island, which, under the direction of the Greater New York Federation of Churches, engaged in such an enterprise last spring, are now enthusiastically cooperating with the Federation in its preparation for a city-wide campaign of visitation evangelism to take place next March.

Most of these campaigns are directed by a specialist in this type of work. Rev. Charles E. Vermilya, Secretary of the State Council of Churches, is also giving assistance to some local efforts.

City-Wide Conference on

REPORTS from Rochester, N. Y., concerning the conference on "Rochester and the World Christian Movement," held in that city, November 18-20, indicate that it was the most significant attempt at a united consideration of the foreign missionary program which has been made in any city in recent years. Fifteen denominations participated in the program, organized under the auspices of the Federation of Churches, with the cooperation of the Y. M. C. A., Y. W. C. A., Federation of Men's Bible Classes, the Federation of Young People's Organizations and the Woman's Council.

The program included a great meeting of fifteen hundred women, addressed by Mrs. Charles K. Roys and Dr. C. W. Gilkey; a banquet of 2,000 church men, addressed by Dr. Frank Lee of Shanghai; a business men's luncheon addressed by Dr. Robert E. Speer and Mr. Lewis B. Franklin; a young people's mass meeting addressed by Stanley High and Reinhold Niebuhr, and addresses by seventy-five out-of-town speakers in the city churches.

Among the statements of the speakers, widely quoted in the press of the city, were the following:

"We never would have discovered how un-

Churches Add 2500 Members in a Week

Protestant churches of Youngstown, Ohio, increased 2,558 members during one week in November, as the result of the visitation evangelism campaign which closed with a great mass meeting of 500 workers, who made their final reports to Rev. A. Earl Kernahan, Director, on November 18. It is believed that in the next few months, by the influence of the campaign, the number of 2,558 will be increased to between 3,500 and 4,000.

In Justice to the Connecticut Federation

The statement in the December issue of the FEDERAL COUNCIL BULLETIN concerning the dedication of the new community house at the Connecticut Agricultural College failed to make clear the full extent of the enterprise. In addition to the \$85,000 community house, there is also a most attractive church edifice, erected at a cost of about \$175,000. The two buildings constitute a unit in the united service at this educational center, made possible through the leadership and the hard work of the Connecticut Federation of Churches.

World Christian Movement

christian Western civilization is if some of our best thinkers had not gone to Asia where they could get a perspective on it."

Reinhold Niebuhr.

"The world is in the birth pangs of a new missionary era, to which some day in history men will look back as we look back to the days of Paul. Jesus Christ is the one possession of our Western civilization which can stand exposure on the world stage."

Charles W. Gilkey.

"The increased contacts with and the imitativeness of the West and Russia by the East tend to absorb the worst from these civilizations rather than the best. It is our worst movies that are broadcast through the East. And the East is becoming movie-exposed and movie-influenced on a huge scale."

Edward M. Dodd.

"Christ the political hope of China, Christ the ethical hope of Japan, Christ the spiritual hope of India, Christ the civilizational hope of Africa—each nation approaches the Christ according to its peculiar bent and need."

Cornelius H. Patton.

The Student World

Youth and Prohibition

A DOCUMENT intended to help the youth of America in the formation of attitudes toward law with particular relation to the Eighteenth Amendment and its enabling acts has just been issued by the special Youth Commission instituted by the Citizens' Committee of One Thousand.

This statement, in the words of the preface, "is an endeavor faithfully to indicate the underlying principles of social control and democracy which led to the prohibition legislation, together with an examination of the existing situation, in the hope that it may lead to the creation of informed opinion by full and complete discussion."

It is affirmed that "one great difficulty that American students face is the necessity of judging a great social experiment against the background of conditions they do not remember. They can have little knowledge of the social situation which prohibition was designed to remedy. An inquiring and fair student will look into the history of the liquor traffic before he passes up prohibition as a 'failure.' Suffice it to say here that the liquor traffic was recognized by sociologists, political scientists and jurists as one of the most baneful and vicious influences in American political and social life. It persistently defied regulation, and corrupted those who went into it to reform it. The corner saloon was the bottom level of the community's life, the harbor of vice, and the breeding-place of political corruption. Admittedly some of the aspects of the prohibition regime are gravely disquieting, but viewed against the background of the palmy days of licensed liquor traffic they lose much of their impressiveness. The foes of prohibition are wont to say that it was adopted in the heat of indignation against a lawless liquor traffic. True enough. Would it not be well, then, to judge prohibition by comparison with a situation that could inspire such indignation and such resolute action?"

Perhaps the strongest appeal contained in this document and one that will doubtless stir many young people to look honestly at the existing situation is the paragraph entitled "What are the Alternatives to Prohibition?" In the judgment of this Commission there are but four possible courses of action for those who do not like the federal prohibition laws. The only practicable one is found to be:

"Acceptance of and obedience to the prohi-

bition laws whether we like them or not. We must reserve, of course, the right and duty of all citizens to join in repealing the Amendment itself if ultimately it should appear to be socially ineffectual and undesirable, but there is no honorable alternative to acceptance of the law substantially as it is except a frank and frontal attack upon the Amendment itself. There is no middle road for cooperative citizenship. And there is abundant reason to believe that the defects of the prohibition regime can be remedied much more easily than the evils that any of the proposed alternatives would entail."

On the Commission that had the preparation of this document in charge were two of the Secretaries of the Federal Council of the Churches of Christ in America—F. Ernest Johnson and Walter W. Van Kirk.

A World Peace Congress of Youth

Ever since the war efforts have been made to convene a world congress of youth on peace. At Brierville, France, two years ago, representatives of the youth of the Rhine countries met together in a peace conference. Still other youth groups have been brought together in the United States and in the Far East to confer on the problems of war. An effort is now being made to federate the efforts of these various youth peace movements. A World Youth Peace Congress is scheduled to be held at Eerde, Holland, August 17-26, 1928. The two main purposes of this Congress, as stated by the American Committee on Arrangements, are:

- a. To stimulate and promote the study of the basic causes of war and their elimination.
- b. To focus the enthusiasm and power of the Youth of the World upon the development of methods and agencies for dealing with the problem of War.

The delegates are expected to devote their time to the specific problems relative to Peace and War. A study outline has been prepared for the American Committee, an outline that attempts to analyze the problems youth must face today if peace is to be won for the world. The social, political, religious, racial and economic aspects of the present international situation are critically studied. The last chapters are devoted to a study of what youth can do to help bring about a new world order. The relation between religion and peace is also to be examined. In-

vitations will be issued to representative churchmen to attend the Congress and inform their younger contemporaries of the peace program of the organized church, such as that sponsored by the Continuation Committee of the Life and Work Conference.

The International Committee for the Congress is composed of representatives from England, Holland, France, Germany and America. There will be five hundred delegates at the Congress and of this number three hundred and fifty will come from Europe, one hundred from the Americas, and fifty from Asia, Africa and Australia.

Students in Industry, 1928

The Students in Industry Movement promises to go forward with renewed interest in 1928. The religious and social organizations which have been cooperating in its promotion, while maintaining their own autonomy and approaching various problems with their own philosophy and varying programs, have agreed upon the desirability of further promoting this movement because of its inherent educational values. A new folder entitled "Students in Industry, 1928" has therefore just been issued. It is planned to promote groups of students working in industry and studying in seminars in Chicago, New York, Detroit, Philadelphia and also in St. Louis, Denver, Atlanta, Boston, Tacoma (Wash.) and Houston, Texas, if the enrollment of students is sufficient to fill these groups. Copies of the folder and further information may be secured from any of the following organizations:

Social Service Commission of the Federal Council of the Churches,

Student Department of the Y. W. C. A.,
Student Department of the Y. M. C. A.,
Church League for Industrial Democracy,
Fellowship of Reconciliation,
League for Industrial Democracy,
American Friends Service Committee,
Continuation Committee of the Evanston Conference.

Back to President Monroe

The outstanding feature of the Student Conference on International Relations recently held at the University of Illinois was Professor J. W. Garner's address on the Monroe Doctrine. Professor Garner, who is head of the Political Science Department of the University of Illinois, laid down ten principles which, in his opinion, should motivate the United States in its interpretation and application of that historic doctrine. He said:

"I stand by the Monroe Doctrine, but not by

the Cleveland, Olney, Lodge, Coolidge versions of it. It is my belief that we should adopt an entirely different attitude in respect to the Monroe Doctrine. The meaning and purpose of the policy which masquerades under its name should be defined by a solemn resolution of Congress. It is too delicate a matter to be left in the hands of politicians.

"In the second place, I would limit the Monroe Doctrine to its original conception, together with such corollaries as may logically be deduced from it.

"Thirdly, I would limit the application of the Monroe Doctrine to the region of Central America and the Caribbean as it is only to these regions that the statement of President Monroe has any present application.

"In the fourth place, I would make it a Pan-American Doctrine. I would invite the Latin American nations into partnership with us in interpreting and applying the principles of this policy. If we do this, we shall not need a big navy to enforce the provisions of this doctrine.

"Fifthly, I would stop intervening in the internal affairs of Central and South American countries. In the past several years we have resorted to military intervention in this particular area no fewer than thirty times. Let us put ourselves in their place for a while and look at their problems from their point of view rather than from our own.

"Sixthly, I would abandon the policy of using our army and navy for the purpose of keeping particular 'de facto' governments in power and hamstringing their opponents. We should keep our army and navy at home, using them solely for national defense and protection.

"In the seventh place, I would abandon the unwarranted practice of placing an embargo on the shipment of arms for the purpose of helping one faction and of penalizing the other. Such a policy will invariably embroil us in controversies in which we have no legitimate concern.

"Eighthly, I would abandon by words and deeds the disposition to treat Latin America as a 'special preserve' of the United States.

"In the ninth place, let us respect the equality and sovereignty of the Latin American states, counting this to mean, of course, that we shall stop flourishing the 'big stick' over them.

"And in the tenth place, I would convert our 'Dollar Diplomacy', as it has come to be called—to find trade markets, opportunities for investment, and concessions—into a policy to promote a spirit of friendship and mutual helpfulness among these peoples and ourselves."

1927 Victories of Peace

THE year 1927 has been one of great significance for the cause of world justice and peace. True, there have been occasions when war seemed imminent, moments of misunderstanding between nations. Rivalries and jealousies have hindered the progress of disarmament. Vast numbers of men are still under arms. Billions of dollars are being spent for the maintenance of military establishments. Irrespective of these distressing circumstances, a calm and dispassionate appraisal of the events of the past twelve months would seem to indicate that the nations are drawing closer together in the spirit of understanding and goodwill. In this brief summary only a few of the more outstanding events can receive notice.

France and Germany

Franco-German relations have considerably improved during the past year. On February 1 German armament passed from Allied control to supervision by the Council of the League of Nations.

Dr. Stresemann of Germany as president of the League's Council has deepened the spirit of goodwill between his own country and France. The Council, on September 1, elected Germany to membership in the Mandates Commission and thereby eased a situation that was becoming intense, due to Germany's desire to reopen the question of her territorial possessions. Germany will henceforth have a share in the solution of these perplexing colonial problems.

The acceptance by Germany of the optional clause of the World Court Protocol was also hailed with delight by those interested in a Franco-German rapprochement.

Geneva and World Peace

Among the many other issues that have been peacefully settled in Geneva during the past twelve months are the following:

1. The Albanian-Italian crisis. Italy accused Jugoslavia of making military preparations for the overthrow of the Albanian Government. Jugoslavia denied the allegation. The representative of Jugoslavia stated that his government would welcome an investigation by the League of Nations. Dr. Stresemann, President of the Council, indicated his willingness to have that body intervene. Due to the publicity given to the question the situation became more quiet and the crisis finally passed.

2. The dispute between Poland and Germany as to German schools established for the minority

population in upper Silesia. The ability of a child to understand German was finally accepted as a test of his right to attend a German school.

3. The question of the maintenance of troops in the Saar Valley was settled peacefully through the creation of a special corps of 800 transport guards recruited from the Allied armies of occupation. Both the Polish-German dispute and the matter of troops in the Saar were handled by the Council at its 44th session, March 7-15.

4. Early in the year, Turkey and France referred to the World Court their dispute growing out of the sinking of a Turkish vessel in the Aegean Sea by the French steamship *Lotus*. In September the Court issued a judgment favorable to the claim of Turkey, and France, immediately and with good grace, accepted this decision.

5. The Lithuanian-Polish border dispute was amicably settled through the intervention of the Council at its December meeting. Both sides claimed Vilna, Lithuania considering that a state of war had existed between herself and Poland ever since 1920. When Marshal Pilsudski and Premier Waldemaras of Lithuania were brought face to face across the conference table in Geneva they resolved to settle their differences by the pen rather than by the sword. It was one of the year's most notable victories of peace.

The Naval Situation

The Three Power Naval Conference that convened in Geneva June 20th was not without its gains for peace, despite the inability of the delegates to arrive at a basis of understanding. It had been the hope of President Coolidge in issuing the invitation for this naval parley that Japan, Great Britain and the United States might "conclude at an early date an agreement further limiting naval armament, supplementing the Washington Treaty, and covering the classes of vessels (cruisers and submarines) not covered by the Treaty." As is well known, the Conference adjourned without having accomplished the end desired. There was precipitated, however, as a result of these deliberations a widespread debate in all three countries regarding the methods employed by the conference, as well as the matter of entrusting problems of disarmament to military technicians.

Lord Cecil, one of the members of the British delegation to Geneva, resigned shortly after the adjournment of the Conference as a protest

against the disarmament policies of the Baldwin Government. He said, in his letter of resignation: "I regard the limitation of armaments as by far the most important public question of the day." Since then Lord Cecil has carried the disarmament issue to the people and the response has been most heartening. The Hon. W. C. Bridgeman, First Lord of the Admiralty, has stated that Great Britain would authorize only one of the three cruisers previously provided for. In Japan, too, there have been frequent expressions of hope that another Conference built on somewhat different lines might soon be called. And in the United States we have the solemn word of President Coolidge that he was opposed to making use of the Geneva disagreement as the occasion for naval rivalry between the United States and Great Britain.

Toward Disarmament

In the meantime, the Preparatory Disarmament Commission has been carrying on its very significant work. The United States, under the leadership of Mr. Hugh Gibson, Minister to Switzerland, has officially participated in the deliberations of this Commission. Two proposed disarmament treaties were presented to the Commission at its meeting in Geneva, March 21. These treaties differed widely, the English leaders regarding the French proposal for the limitation of "ultimate" war strength as impracticable. Russia was represented at the November session of the Commission. Although her proposal for total disarmament has not been accepted, it is gratifying to note that the Soviet Government has abandoned its policy of aloofness and is now willing to discuss with its European neighbors and with other nations proposals looking toward a lessening of military burdens. At the September meeting of the League of Nations Assembly a resolution was unanimously adopted calling for the outlawing of aggressive war. "All wars of aggression," declared this resolution, "are and always shall be prohibited and every pacific means must be employed to settle disputes of every description which may arise between states." A second resolution provided for the creation of a Security Committee which will study all forms of arbitration as they bear on the general question of disarmament. The Security Committee is now working in the closest cooperation with the Preparatory Disarmament Commission and hopes are high that the League's Disarmament Conference may be held sometime during 1928 or early in 1929.

The International Economic Conference which

met in Geneva May 4-23 was an important peace event. War, it was recognized by the delegates, could never be outlawed until the economic causes of military combat were uprooted. Forty-six nations, including the United States, were represented at that historic gathering. The subject of industrial cartels (trusts) and tariffs constituted the major theme of the Conference. It was generally agreed that European tariff walls were a real menace to the peace of the world. The League, in attempting to remove the economic causes of international misunderstanding, is addressing itself to an heroic enterprise and one that cannot fail to promote the interests of peace.

The Briand Proposal

In the United States the most dramatic and perhaps the most influential peace movement was that initiated in answer to M. Briand's proposal, made on April 6, to engage in an outlawry of war treaty between his own country and the United States. Three or more draft treaties have already been prepared, incorporating the suggestion of M. Briand. Senator Arthur Capper has introduced in the present session of Congress a joint resolution that provides for the renunciation by treaty of resort to war and calls for the settlement of international disputes by arbitration and conciliation. Secretary Kellogg has entered into negotiations for a renewal of an arbitration treaty with France and for a multilateral outlawry of war treaty.

The Federal Council of the Churches has been instrumental in giving widespread currency to M. Briand's proposal and on November 2 a delegation of representative churchmen waited upon President Coolidge and Secretary Kellogg, presenting to the occupant of the White House a Memorial calling for the ratification by the Government of the United States of war-renouncing treaties with France and like-minded nations. The whole movement for the abolition of war has gained tremendously during the past year.

Mexico and the U. S.

War was averted with Mexico during the early months of 1927, due largely to the vigorous action of the friends of peace on this side of the Rio Grande. On January 19 an appeal calling for the arbitration of our differences with Mexico over land and oil laws was signed by 450 prominent educators, clergymen, journalists and men and women of numerous professions and walks of life. This was carried in the press of the entire country and made a profound impression. Shortly afterward, a similar statement was issued by 101 professors of po-

litical science and international law in 43 colleges and universities. Senator Borah began thundering for arbitration as did other Senate leaders, and on January 25 that body passed by the very significant vote of 79 to 0 the Robinson resolution calling for arbitration with Mexico. Not a single voice has been raised against the submission of our Mexican dispute to arbitral processes. It was a triumphant

peace victory. Subsequently, due to the appointment of Mr. Dwight W. Morrow as Ambassador to Mexico and to the non-stop flight of Colonel Charles A. Lindbergh from Washington to Mexico City and the exchange of friendly greetings that followed between Presidents Coolidge and Calles, a much more friendly feeling has developed between the two countries.

W. W. V. K.

Treatment of Religious Minorities

THE American Committee on the Rights of Religious Minorities has made public a preliminary report of a deputation which visited Roumania last summer to study the treatment of racial and religious minorities in that country.

The deputation consisted of Dr. Henry A. Atkinson, General Secretary of the American Committee; Rev. R. A. McGowan, of the Social Action Department of the National Catholic Welfare Conference; Rev. John Howland Lathrop, Minister of the Church of the Saviour, Brooklyn, N. Y.; Rev. Graham C. Hunter, pastor of the First Presbyterian Church of Fullerton, California; and M. Jules Jesaquel of Paris.

The statement says in part:

"The deputation is unanimous in feeling that the Anti-Jewish propaganda, which has attracted special attention in Roumania, is part of a widespread and ugly manifestation of racial and religious hatred. Roumania is not the only offender and while the Commission deals with conditions in Roumania, it feels that the anti-Semitic riots which have recently occurred in Hungary illustrate how widespread this deplorable hatred is.

"Hungarian minorities within the borders of Roumania are entitled to the fullest measure of protection within the rights accorded them by the minorities treaties, but likewise all minority groups in Hungary itself are also entitled to the fullest measure of protection of all those rights and privileges which are accepted as the basis of every civilized and decent nation.

"While we believe that there has been some improvement in the condition of affairs in Roumania and that the minorities are being treated with more justice than heretofore, we are also convinced, nevertheless, that a considerable body of public opinion in Roumania will support nothing less than the granting to the minorities of those rights guaranteed by the treaties and considered by all civilized nations as the minimum requisite for an independent existence.

"The Commission is of the opinion that there

remains a wide discrepancy between the constitution adopted by the State, which is liberal in many respects, and its enforcement through the officials, particularly noticeable in the administration of outlying districts.

"The attempt to Roumanianize the minority groups by force and to destroy their confessional schools, managed for centuries by their churches, will, if persisted in, undoubtedly deprive Roumania of the confidence also of people abroad who would otherwise be her friends. Therefore we believe that if Roumania cares to put herself in a good position in the eyes of the rest of the world, she will permit the minorities to have the sort of schools to which they are accustomed, grant them a reasonable autonomy and give them the full right to teach the historic languages of their respective peoples, as well as the Roumanian tongue. . . . The splendid old Roman Catholic, Presbyterian, Lutheran, Unitarian and Jewish institutions, many of them two or three hundred years old, might well be looked on as an asset instead of a menace.

"We think it most unfortunate that students for the priesthood of the State Church should have taken part in demonstrations against fellow-citizens of other religious preference or racial background, on the basis of racial religious prejudice. We courteously, and at the same time urgently, call the attention of the Roumanian State Church to the situation and in the name of our common Christianity urge that it purge itself of all anti-Semitism and bitterness toward people in Roumania of other races.

"The Commission was satisfied that the violence of which the Baptists and other groups complain is actual and constitutes a charge of religious persecution and therefore endangers the highest interests of the State Church and the prestige of the nation. We urge the officials of the Church, with the government authorities, to work out some plan by which these people may be granted full religious and civil liberties."

(Continued from page 18)

spirit controlling business relations, hesitate to attempt any changes because they doubt whether the mind of Christ will work in this realm of practical affairs. The church cannot tell any man that a particular scheme is sure to succeed, but it can assure him that the spirit of the ministering Son of Man will in the end work, and that any other spirit is bound to fail, because God is God. To believe in the deity of Jesus is to be confident that a conscience like His rules the universe, and that those who use a like conscience in their business dealings are partners of the Lord of the worlds and will share both His failures and His triumphs.

Now one might go on and take up in detail the Church's function in leavening politics, international affairs, the attitudes of races toward each other. Let me close by relating all these to a central function which today is being pushed into the background—the Church's supreme duty to supply communities with public worship.

What is worship? The etymology of the word—worth-ship, giving God His value, appreciating Him—takes us a little way into its meaning. Such appreciation is always done best in company. Go for a walk with a lover of nature, and one sees more than when one walks alone. Our companion loans us his eyes and his enthusiasm. Go to a concert with a group of devotees of music, and one gets more out of the performance than if one listens alone. That is why the radio will never take the place of the audience or congregation which sits elbow to elbow, and under proper conditions fuses into a group where each multiplies the appreciativeness of his neighbors.

Public worship is a most delicate art, very imperfectly understood by most ministers and congregations, and most inadequately carried out. It demands a skilful and creative use of language, music, architecture, posture, atmosphere, the handling of people, to rivet men's attention, kindle their imaginations, stir their feelings and enlist their consciences, and make them give His worth to God revealed in Christ and present in His Holy Spirit, the God of love and justice.

The living God—the Church's supreme and unique function is to supply men, women and children with an appreciation of Him. Without such appreciation we cannot create a sense of personal and social guilt; we cannot evoke repentance and faith and indomitable hope. Our visions of Christian homes and Christian industry and Christian nations and a Christian world become mere tantalizing will-o'-the-wisps, unless we believe and can make others believe that they

are the will of Him, of whom, through whom, unto whom are all things.

While our church assemblies have been disturbed by discussions concerning the interpretation of certain details of the Gospel narrative—the particular mode of our Lord's birth, the nature of the body in which He rose from the dead, the historicity of some miracle—our attention has been taken from the central problem which really renders men unbelievers. The question is: Was Jesus correct in His fundamental assumption that there is a Father who cares, who loves, who gives Himself in ceaseless toil and sacrifice to redeem His children?

A recent novelist has drawn a moving story of the relations of a father and son, in which a British officer, returning from the war to face unemployment and a wife who deserts him for a wealthy profiteer, takes a menial position, toils terribly to keep his boy, succeeds in putting him through school, and university, and medical college, and sees him a successful surgeon and happily married, and can think of resting and enjoying life a little, only to be stricken with cancer and forced to face a few months of torture and then death. Speaking to a friend, he says;

"I don't believe in anything. The whole business is beyond me. Sometimes I have felt that there is a plan, but then—there is so much against the idea of a plan. Just a warring of blind forces, pushing like a lot of beasts. There is nothing that cares—the utter impersonal callousness of the scheme, the soullessness of it. We don't matter. Man matters only to himself. He is fighting a lone fight against a vast indifference. It just treads on you, or it does not. I don't care much now that it has put its foot on me—at last. I have kept my pygmy back stiff; I have managed to buzz a bit before it pulped me on the window pane."

That is the expression of the feeling and mind of thousands in our day. There are many factors in the thought of the age which make men feel and think so. The Church's function is to bring to them persuasively the Gospel—the good news about God revealed in Jesus Christ. By the homes it inspires, the business relations it moulds, the public opinion it helps create, by the friendly and inclusive congregations it brings together as households of faith, by the constant worship which appreciates Him who is invisible and enables men to realize His worth, it must keep before their eyes Jesus Christ and, pointing to that cross where in love He suffers with and for His sinning brethren, say to those who speak of a soulless universe, "In the Heart and Conscience of the Crucified behold God."

Exhibit of Negro Art

IN CONNECTION with the offering of the Awards for Distinguished Achievement Among Negroes, the Harmon Foundation, in cooperation with the Commission on the Church and Race Relations of the Federal Council of the Churches of Christ in America, is sponsoring a general exhibit of the creative work of Negroes of America in fine arts.

It is being held at the International House, New York, January 6-15.

This exhibit aims

1. To create a wider interest of the general public in the work of Negro artists as a source of creative contribution to American culture.
2. To stimulate Negro artists to strive for

New Studies by Bishop Temple*

WHEN, some six years ago, Doctor William Temple became Bishop of Manchester, many people wondered whether he would still find the time for studies in philosophy and theology such as he had produced while he was Canon of Westminster. His *Mens Creatrix* was one of the significant books of its year and revealed a fine mind of the Platonic cast. This sympathy with Platonism was further manifested in a little book Bishop Temple published soon after his elevation to the Episcopate, entitled *Platonism and Christianity*. He also showed that his translation to Manchester did not interfere too seriously with scholarly pursuits, by the publication, in 1924, of *Christ the Truth*, a remarkably acute effort to find a valid metaphysical basis for the traditional theory of the Person of our Lord.

The present volume is a collection of essays on various subjects, chiefly political, ethical and literary—all approached from the standpoint of a well reasoned Christian faith. The Bishop is a High Churchman of the moderate sort, a fact which is specifically evident in his treatment of "God and the State", "Christianity and Marriage" and "The Obligation of Worship". On the second of these subjects he takes very advanced ground. He believes that sexual union, once consummated, involves a life-long and indissoluble relationship, and that the Church can never sanction the remarriage of a "guilty party." At the same time, he recognizes that the State may be less rigid in its requirements than the Church.

The theologian will find the essay on "Tradition

achievement in the fine arts according to the highest standards.

3. To encourage the general public in the purchase of productions of Negro artists, thus helping to put them upon a better economic foundation.

A committee of three competent artists has viewed all art work submitted for admission to the exhibition and decided whether such work is of sufficient merit to warrant its being included in the collection.

Any person of African descent in the United States was eligible to submit his productions in painting, drawing, engraving, modeling, sculpture, architecture and any other of the fine arts.

Bishop Temple*

tion and Modernism" one of the most suggestive in the book. Bishop Temple is too sound a historical scholar and too acute a philosopher, not to know that mere words and phrases cannot be sacrosanct. At the same time he realizes that change of statement necessarily involves a certain amount of change in the underlying idea. He takes the position, however, that Christianity is not a collection of separate "articles" but "one body of thought," a way of looking at the world and life, and that the expression of that "way of looking" must take account of all other forms of truth as advancing experience brings these to light.

The fine essay on "Coué and St. Paul" reveals how sane a psychologist the Bishop is. He wholly repudiates Coué's sharp distinction between will and imagination, and shows—following William James—that imagination, so far from supplanting will is a form of its exercise. Imagination requires attention and attention requires effort. He contends with Paul that it is the will that needs "cleansing" and "remaking" because only thus can the imagination become a constructive power.

But what is perhaps most impressive about these essays is the spirit and purpose which pervades them, especially those in the section on Christian Politics. Bishop Temple says some courageous things on the application of Christianity to the world in which we live. He would Christianize the State, Industry, Politics, in brief all the diversified life of men. He believes the business of the Church is to do this very thing—to build in our modern world "the new Jerusalem."

S. PARKES CADMAN.

*Essays in Christian Politics and Kindred Subjects, by William Temple. New York. Longmans, Green & Company.

Some of the Best New Religious Books

Does Civilization Need Religion?

By Reinhold Niebuhr. Macmillan, \$2.00

THE first book from the pen of a brilliant young minister whose articles in the *Atlantic Monthly* and leading religious journals have aroused a keen anticipation of a fuller setting forth of the results of his fresh and original thinking.

Mr. Niebuhr's new study is notably characterized by a candid honesty in examining the problems and a relentless thoroughness in diagnosing the situation. Man cannot get along without religion, he holds, because it is "the champion of personality in a seemingly impersonal world." Yet religion is in a difficult plight today, because its assertion of the dignity of personality has been subject to two sharp attacks. The first is from science, which raises the question whether it is a plausible interpretation of the universe to say that ultimate reality may be conceived in terms of personality. The second attack is from our impersonal mechanical civilization, which seems to hold personality at so cheap a price. And the latter assault seems to the author the most critical.

Protestantism, the author finds, has from the outset been identified both with unrestrained nationalism and with economic individualism. This connection has been intensified by the increasing complexity of modern civilization, especially by the development of larger and larger organized groups, economic and political. Religion has moralized the action of individuals *within* the group, but it has not yet moralized the *relation of groups* (nations, for example) *to each other*.

As a philosophical basis for an ethical religion the author is convinced that neither pantheism nor determinism will do. Neither provides the basis for moral enthusiasm and moral adventure. What is needed is a philosophy which will do justice both to the Purpose discoverable in life and to the frustrations which Purpose meets.

I Believe in God

By A. Maude Royden. Harper's, \$2.00

"I Believe in God" has that matchless quality which makes one feel that he has looked into a writer's soul. The use of the first personal pronoun throughout adds to the impression that she is recording no arguments derived second-hand but a vital experience of her own.

The volume is not written for the theological or philosophical scholar but for the many men and women and young people who find themselves wondering whether religion is still intellectually respectable. In simple, non-technical language, replete with concrete illustrations, a woman of rare insight reveals the dynamic quality that Christian faith brings into human life and sums up the practical reasons which have sustained belief in God across the centuries.

Modern Worship

By Van Ogden Vogt. Yale University Press, \$2.00

The renaissance of emphasis in the Protestant churches both on the primary place of worship in the

life of the Church and on the importance of liturgical beauty gives timeliness to this volume. Written by an outstanding leader in the effort to make art a more conspicuous factor in public worship, it is certain that Dr. Vogt's new study will focus much attention on this theme.

Public worship is pictured as "the one incomparable privilege and opportunity for the all-comprehending expression of the life of man." It is described, in its central aspect, not as intellectual or moral (though neither of these elements is ignored) but as *festal*. Worship is "*the celebration of life*."

Our Asiatic Christ

By Oscar Macmillan Buck. Harper's, \$1.25

Jesus of Nazareth is one of her own sons—this is the discovery which Asia is shown to be making. Professor Buck finds throughout India—as the author of "The Christ of the Indian Road" also found—that, although there may be little concern over formal Christianity, there is an intense interest in Jesus Christ himself.

To all who are interested in the missionary situation today this book will be especially significant and revealing. It is an admirable illustration of the attempt to approach other religions in a spirit of warm appreciation of all which they have of value to the human spirit. Professor Buck studies the best in Hindu aspiration and points out how this is beginning to find fulfillment in Jesus Christ.

Reminiscences of Present-Day Saints

By Francis Greenwood Peabody. Houghton, Mifflin, \$5.00

Included in this portrait gallery are men who have left a profound impress on the higher life of the modern world—Phillips Brooks, Edward Everett Hale, Henry Drummond, Samuel Chapman Armstrong, James Freeman Clarke, Charles W. Eliot. One of the most delightful pictures is that of Frederic Illsley Phillips, a village school teacher in winter and a fisherman in summer, who was doubtless heard of by few outside his little town, but who in his narrow circle exhibited the same qualities of life that constitute "sainthood" in the others—steady vision of unseen realities, serenity of spirit, devotion to noble human causes and courage in adventuring on new paths. And through all the figures thus portrayed shines, unconsciously self-revealed, the loveliness of Dr. Peabody's own personality.

A Pilgrimage to Palestine

By Harry Emerson Fosdick. Macmillan, \$2.50

Books about the Holy Land are legion, but this one is different. It is no mere travelogue, stringing together the casual experiences of a tourist. Nor is it an ordinary geographical study of Palestine. Rather it is a vivid pageant of the historical development of the Hebrew people from Sinai to modern Zionism. It is *history*—not a map or a traveler's diary—which "provides the strand on which the narrative is threaded."